

England. Parliament
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**ADMONITION
TO THE PARLIAMENT
HOLDEN IN THE 13. YEARE
OF THE REIGNE OF QUEENE
ELIZABETH OF BLESSED
MEMORIE.**

Begun Anno 1570. and ended 1571.

IEREM. 50. 14.

*Put your selues in array against Babel round about: all you that bend
your bow, shoot at her, spare no arrowes: for she hath sinned against
the Lord.*

IEREM. 51. 26.

*They shall not take of thee a stone for a corner, nor a stone for founda-
tion, but thou shalt be destroyed for ever.*

LVKE 19. 40.

If these should hold their peace, the stones should cry.



Imprinted, Anno 1617.

AN

ADMONITION TO THE PARLIAMENT

NOTED BY THE HOUSE
OF COMMONS
IN THE YEAR
OF OUR LORDS
THOUSAND NINE HUNDRED
AND SEVENTY

AND SEVENTY

1877

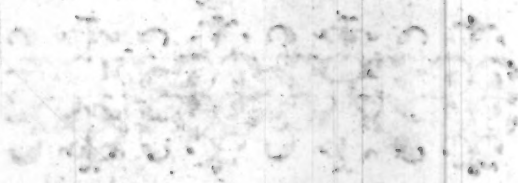
THE HOUSE OF COMMONS
HAS THE HONOUR TO



AND SEVENTY

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1877



TO THE GODLY REA- DERS, GRACE AND PEACE from God, &c.

TWO Treatises yee haue heere ensuing (beloved in Christ) which yee must read without partiality or blind affection. For otherwise you shall neither see their meaning; nor repress your selues from rashly condemning of them without cause. For certaine men there are of great countenance, which will not lightly like of them, because they principally concerne their persons and unist dealings: whose credite is great and whose friends are many, we meane the Lordly Lords, Archbishops, Bishops, Suffragans, Deanes, vniuersitie Doctors, and Batchelors of Diuinitie, Archdeacons, Chancelors, and the rest of that proud generation, whose kingdom must down, hold they never so hard: because their tyrannous Lordship cannot stand with Christs kingdom. And it is the special mischief of our Eng. Church, and the chiefe cause of backwardnes, and of all breach and dissention. For they whose authority is forbidden by Christ, will haue their stroke without their fellow seruants, yea though ungratiouly, cruelly and Pope-like they take upon them to beat them, and that for their own childish Articles, being for the most part, against the manifest truth of God. First, by experience their rigour hath too plainly appeared, ever since their wicked raigne, and specially for the space of these five or sixe yeares last past together. Of the enormities, which with such rigour they maintaine, these Treatises do in part make mention, iustly craving redresse thereof. But the matters do require a larger discourse. Onely the authors of these, thought it their parts to admonish you at this time, of those inconveniences which men seeme not to thinke upon, and which without reformation, cannot but increase further dissention; the one part being proud, Pontificall and tyrannous: and the word of God for the other part expresse and manifest, as if it pleased the State to examine the matters, it would be evident. And would to God, that free conference in these matters might bee had. For howsoever learned and many they seeme to bee, they should and may in this Realme finde enough, to match them and shame them too, if they hold on as they

1. Thes. 5.

21.

Iam. 1. 19.

20.

Iam. 2. 1.

21.

7. 1. 10. 1.

7. 1. 10. 1.

21.

21.

Math. 15.

23.

Luke 16. 15

c Math. 20.

25. 26.

Math. 23.

8. 9. 10.

Mar. 10. 42

43.

Luke 22. 15

&c.

Math. 24.

48. 49.

The Preface.

• Mat. 9. 37 haue begunne. And out of this Realme, they haue all the best reformed Churches throughout Christendome against them: they were
 38. once of our minde, but since their consecration they bee so transub-
 Eph. 4. 11. stantiated, that they are become such as you see. But in few words
 12. to say what we meane. Either must wee haue a right Ministry of
 • Mat. 18. 15 God, and a right government of his Church, according to the Scrip-
 16. 17. tures set up (both which wee lacke) or else there can bee no right Re-
 • 1. Cor. 29. ligion, nor yet for contempt therof can Gods plagues be from us any
 18. while deferred. And therefore though they linke in together, and slande-
 Amos. 8. 11. rously charge poore men (whom they haue made poore) with grievous
 12. &c. faults, calling them Puritans worse then Donatists, exasperating and
 Mat. 21. setting on, such as bee in authority against them: hauing hitherto
 23. &c. miserably handled them, with reuilings, deprivations, imprisonments,
 1. Cor. 11. banishments, and such like extremities; yet is these poore mens causes
 30. neuer the worse: nor these challengers the better: nor God his hand
 h Mat. 10. the further of, to linke in with his against them: nor you (Christi-
 16. 26. an brethren) must needs be rather without examination^r condemne
 • Esay. 19. 1 them. But thanke God for his taste which God by these Treatises
 • Exo. 23. 1 offereth you, and by the word of God, and do your en-
 2. deavour every one in^r to promote his cause. And let vs all
 Mat. 7. 1. 2 with more earnest prayer then wee are wont, earnestly commend it
 Iam. 4. 11. to God his blessing: and namely that it will please him by his Spirit,
 12. to lighten the heart of our most gracious Soueraigne, and the rest in
 • 1. Cor. 5. 7 authority, to the benefite of his small flocke, and the overthrow of
 1. Cor. 7. their proud enemies, that godlinesse may by them proceed in peace,
 20. and God his glory through Iesus Christ bee thoroughly advanced.
 • Psal. 50. Which wee call God to witnesse, is our onely labour and suite. And
 13. Mat. 7. 7 so presently, we leaue you: heartily beseeching God to grant it.
 • 1. Tim. 2. 1 Amen.





AN ADMONITION TO THE PARLIAMENT.

SEEING that nothing in this mortall life is more diligently to be sought for, and carefully to be looked vnto, then the restitution of true Religion and reformation of Gods Church: it shall bee your parts (dearly beloued) in this present Parliament assembled as much as in you lieth to promote the same, and to imploy your whole labour and study, not onely in abandoning all popish remnants, both in ceremonies and regiment, but also in bringing in and placing in Gods Church those things onely, which the Lord himselfe in his word commandeth. Because it is not enough to take paines in taking away euill, but also to be occupied in placing good in the stead thereof. Now because many men see not all things, and the world in this respect is maruelously blinded; it hath been thought good to proffer to your godly considerations a true plot-forme of a Church reformed; to the end that it being laied before your eyes, to hold the great vnlikenesse betwixt it and this our English Church: you may learne either with perfect hatred to detest the one, and with singular loue to embrace, and carefull endeauour to plant the other; or else to bee without excuse before the maiesty of our God, who (for the discharge of our conscience, and manifestation of his truth) hath by us reuealed vnto you at this present, the sincerity and simplicity of his Gospell: Not that you should either wilfully withstand, or vngraciously tread the same vnder your feet: for God doth not disclose his will to any such end; but that you should yet now at the length with all your might and maine endeauour that Christ (whose easie yoke and light burden wee haue of long time cast off from us) might rule and reigne in his Church by the Scepter of his Word onely.

May it therefore please your wisdoms to vnderstand, that we in England are so far off from hauing a Church rightly reformed according to the prescript of gods word, that as yet we are scarce come to the outward face of the same. For to speake of that wherein the best consent, and whereupon all good writers accord. The outward marks whereby a true Christian Church is knowne, are preaching of the word purely, ministring of the Sacraments sincerely, and Ecclesiasticall discipline, which consisteth in admonition and correction of faults seuerely. Touching the first, namely the ministry of the Word, although it must be confessed that the substance of doctrine by many deliuered is sound and good, yet herein it faileth, that
neither

1 Añ. 1. 21.

Añ. 6. 3.

1. Tim. 3. 2.

Tit. 1. 6.

1. Reg. 12.

31.

Rom. 2. 14

Hebr. 5. 4

Ezek. 44.

10. 12. 13.

Jerem. 23.

1. Tim. 4.

31.

Ministers

of London

enjoyed to

learne M.

Nowels Ca-

techisme.

Añ. 6. 2. 3

Añ. 14. 23

2. Cor. 8. 19

Añ. 1. 25.

1. Tim. 4.

14.

These are

required by

their pōtiffical.

Añ. 20. 28

Eph. 4. 11.

Tit. 1. 5.

1 Pet. 5. 2.

Añ. 14. 23

Esay 5. 8.

1. Tim. 1. 19

Phi. 2.

20. 25

Col. 1. 7

Luk. 9. 2.

1. Sa. 9. 18

Mat. 26. 48

26. 73.

10. 6. 38.

10. 12. 49.

1 Cor. 11. 23

1 Tim. 3. 1

Añ. 2. 26

neither the ministers thereof are according to Gods word proued, elected, called, or ordained: nor the function in such sort so narrowly looked vnto, as of right it ought, and is of necessity required. For whereas in the old Church a triall was had both of their ability to instruct, and of their godly conuersation also: now by the letters commendatory of some one man, noble or other, rag and rag, learned and unlearned, of the basest sort of the people, to the slander of the Gospell in the mouths of the aduersaries are freely receiued. In those daies no idolatrous sacrificers or heathenish priests were appointed to bee preachers of the Gospell, but we allow and and like well of popish masse-mongers, men for all seasons, King Henries priests, Queen Marias priests, who of a truth (if Gods word were precisely followed) should from the same be vterly remoued. Then they taught others, now they must learne themselves, and therefore like young children they must learn catechismes, and so first they consecrate them & make them Ministers, and then set them to schoole: Then election was made by the Elders with the common consent of the whole Church; now euery one picketh out for himselfe some notable good benefice, he obtaineth the next aduowson, by money or by fauour, and so thinketh himselfe to bee sufficiently chosen. Then the congregation had authority to call Ministers; in steed thereof now they run, they ride, and by vnlawfull suit and buying preuent other suiters also. Then no Minister placed in any congregation, but by the consent of the people: now that authority is giuen into the hands of the Bishop alone, who by his sole authority thrusteth vpon them such, as they many times aswell for vn honest life, as also for lacke of learning, may and doe iustly dislike. Then none admitted to the ministry but a place was void before hand, to which he should be called but now Bishops (to whom the right of ordering ministers doth at no hand appertain) doe make 50. 80. or 100. at a clap, and send them abroade: into the countrey like masterlesse men. Then after iust triall and vocation they were admitted to their function, by laying on of the hands of the company of the eldership onely: Now there is (neither of these being looked vnto) required a surplesse, a vestiment a pastoral staffe, beside that ridiculous and (as they vse it to their new creatures) blasphemous saying, *Recine the holy Ghost*. Then euery Pastor had his flock, and euery flock his shepheard, or, else Shepheards: Now they doe not onely run frisking from place to place (a miserable disorder in Gods Church) but conetously ioyne liuing to liuing, making shipwrack of their owne consciences, and being but one shepheard (nay would to God they were shepheards and not wolues) haue many flocks. Then the ministers were preachers; now bare readers. And if any be so well disposed to preach in their own charges, they may not without my Lords licence. In those daies knowne by voice, learning, and doctrine: now they must bee discerned from others by popish and Antichristian apparrell, as cap, gowne, tippet, &c. Then as God gaue vterance they preached the Word onely: now they reade homilies, articles, iniunctions, &c. Then it was painefull, now gainefull. Then poore and ignominious in the eies of the world: now rich and glorious: and therefore titles, liuings, and offices (by Antichrist deuised) are giuen

giuen to them, as Metropolitane, Arch-bishop, Lords grace, Lord bishop, Suffragan, Deane, Arch-deacon, Prelate of the garter, Earle, Countie Palatine, Honour, high Commissioners, Iustices of the peace & quorum, &c. All which together with their offices as they are strange and unheard of in Christs Church, nay plainly^t in Gods word forbidden: so are they utterly with speed out of the same to be removed. Then Ministers were not so tyed to any one form of prayers, but as the spirits moued them, & as necessity of time required, so they might power forth hearty supplications to the Lord: now they are bound of necessity to aⁿ prescript order of seruice, and booke of common praier, in which a great number of things contrary to Gods word are contained; as baptisme^t by weomen, priuateⁿ communions, Iewishⁿ purifyings, obseruing^m of holidais, &c. patched (if not altogether, yet the greatest peece) out of the Popes portuis. Thenⁿ feeding the flock diligently: now teaching quarterly. Then preachingⁿ in season and out of season: now once in a moneth is thought of some sufficient, if twice, it is iudged a worke of supererogation. Then nothing taught but Gods word: now Princes pleasures, mens deuices, popish ceremonies, and Antichristian rites in publike pulpits defended. Then theyⁿ sought them: now they seecke theirs.

These, and a great many other abuses are in the ministry remaining, which unlesse they be removed, and the truth brought in, not onely Gods iustice shall be powred forth, but also Gods Church in this realme shall neuer be builded. For if they which seeme to be worke men, are no worke men in deed, but in name, or else work not so diligently, and in such order as the worke-master commandeth, it is not onely vnlikely that the building shall goe forward, but altogether impossible that ever it shall be perfected. The way therefore to avoyd these inconveniences, and to reforme these deformities, is this: Your wisdomes haue to remove Advousons, Patronages, Impropriations, and Bishops authority, claiming to themselves thereby right to ordaine ministers, and to bring in the old and true election, which was accustomed to beⁿ made by the congregation. You must displace those ignorant and unable ministers already placed, and in their roomes appoint such as both can and will by Gods assistance, feed the flocke. You must plucke downe, and utterly overthrow without hope of restitution, the Court of faculties, from whence not onely licences to enioy many benefices are obtained, as pluralities, trialities, totquots, &c. But all things for the most part as in the Court of Rome, are set on sale, licences to marry, to eate flesh in times prohibited, to lie from benefices and charges, and a great number beside, of such like abominations. Appoint to every congregation a learned and diligent preacher. Remove Homilies, Articles, Iniunctions, and that prescript order of seruice made out of the Masse-booke. Take away the Lordship, the loytering, the pompe, the idlenesse, and livings of Bishops, but yet employ them to such ends as they were in the old Church appointed for. Let a lawfull & a godly Signiorie look that they preach, not quarterly, or monthly, but continually; not for filthy lucre sake, but of a ready minde. So God shall be glorified, your consciences discharged, and the flock of Christ (purchasedⁿ with his owne blood) edified.

Phil. 4. 11.
2 Cor. 6. 4.
8. 10
Math. 23.
11. 12.
Luke 22. 25
1. Cor. 4. 12
1. Pet. 5. 2.
3.
Rom. 8. 26
1. Tim. 2. 1.
h Damasus
the first in-
ter of this
stiffe.
Well furthe-
red by Grego-
ry the 7.
Mat. 28.
19.
1. Cor. 14.
15.
The first ap-
pointe herof
was Vill. 11.
Anno 1598.
1. Cor. 11.
18.
Act. 15. 10
Exod. 20.
9.
1. Pet. 5. 2
2 Tim. 4.
2.
Phil. 2. 20
23.
Act. 1. 26
16. 2. 3. 6
4. 23.
1. Pet. 5.
2.
Act. 10.
28.

Now to the second poynt, which concerneth ministration of the Sacraments. In the old time the word was preached before they were ministered : now it is supposed to be sufficient, if it bee read. Then they were ministered in publicke assemblies, now in private houses. *en* by Ministers onely, now by Midwives, and Deacons equally. *en* by the cause intreating of both the Sacraments together, we should deale confusedly : we will therefore speake of them severally. And first for the Lords Supper, or holy communion.

Note, that we They had no *Introite*, for *Celestinus* a Pope brought it in, about the yeare condemn not 430. but we haue borrowed a peece of one out of the *Masse-booke*. They the doctrine read no fragments of the Epistle and Gospell : we use both. The Nicene contained Creed was not read in their Communion, we haue it in ours. There was therein, then, accustomed to be an examination of the communicants, which now is neglected. Then they ministered the Sacrament with common bread and usuall bread : Now with wafer cakes, brought in by Pope *Alexander*, being in form, *Act*. 20. 7. fashion and substance, like their God of the Altar. They received it sitting : *Math*. 26. we kneeling, according to *Honorius* Decree. Then it was receiued generally and indefinitely, Take yee, and eate yee : wee particularly and singularly, Take thou, and eate thou. They used no other words but such as *Mar*. 14. 18 Christ left, we borrow from Papists, The body of our Lord Iesus Christ *Luk*. 22. 14 which was giuen for thee, &c. They had no *Gloria in excelsis* in the ministry of the Sacrament then, for it was put to afterward : we haue now. They *Math*. 26. tooke it with conscience : we with custome. They shut men by reason of *Mar*. 14. 22 their sinnes from the Lords Supper : we thrust them in their sinne to the Lords Supper. They ministered the Sacrament plainly : we pompously, with singing, piping, surplesse, and cope-wearing. They simply as they receiued *1. Cor*. 11. it from the Lord : we sinfully mixed with mans inventions and devices. And *Telephorus* as for baptisme, it was enough with them, if they had water, and the party *in anno* 130. to be baptised, faith and the Minister to preach the word, and minister the *1. Cor*. 5. Sacraments.

Now we must haue surplesses devised by Pope *Adrian*, interrogatories ministered to the infant, holy fonts iuvented by Pope *Pius*, crossing and such like peecees of Popery, which the Church of God in the Apostles times never knew (and therefore not to be used) nay (which we are sure of) were and are mans deuises, brought in long after the puritie of the primitive Church. To redresse these, your wisedomes haue to remoue (as before) ignorant Ministers, to take away private Communions and Baptismes, to enioyne Deacons and Midwives not to meddle in Ministers matters, if they do, to see them sharply punished. To ioyne assistance of Elders, and other officers, that seeing men will not examine themselues, they may bee examined, and brought to render a reason of their hope. That the statute against wafer cakes may more preuaile then an Iniunction. That people be appointed to receive the Sacrament, rather sitting, for avoiding of superstition, then kneeling, having in it the outward shew of euill, from which wee must abstaine. That excommunication be restored to his old former force. That Papists nor others, neither constrainedly, nor customably, communicate in the mysteries of salvation. That both the Sacrament of the

the Lords Supper and Baptisme also, may bee ministred according to the ancient purity and simplicity. That the parties to bee baptized, if they bee of the yeares of discretion, by themselves and in their own persons: or if they bee infants, by their parents (in whose roome if upon necessary occasions and businesses they be absent, some of the Congregation knowing the good behaviour and sound faith of the parents) may both make rehearfall of their faith, and also if their faith be sound and agreeable to holy Scriptures, desire to be in the same baptized. And finally, that nothing be done in this, or any other thing, but that which you have the expresse warrant of Gods word for.

Let us come now to the third part, which concerneth Ecclesiasticall Discipline. The Officers that have to deale in this charge, are chiefly three, Ministers, Preachers, or Pastors, of whom before. Seniors or Elders, and Deacons. Concerning Seniors, not onely their office, but their name also is out of this English Church utterly removed. Their office was to governe the Church with the rest of the Ministers, to consult, to admonish, to correct, and to order all things appertaining to the state of the Congregation. Instead of these Seniors in every Church, the Pope hath brought in, and wee yet maintaine, the Lordship of one man over many Churches, yea over sundry Shires. These Seniors then, did execute their offices in their own persons without Substitutes. Our Lord Bishops have their under Officers, as Suffraganes, Chancelors, Arch-deacons, Officials, Commissaries and such like. Touching Deacons, though their names be remaining, yet is their office foulely perverted and turned upside downe; for their duty in the Primitiue Church was to gather the almes diligently, and to distribute it faithfully, also for the sick and impotent persons to provide painefully, having ever a diligent care, that the charity of godly men were not wasted upon Loyterers and idle vagabonds. Now it is the first step to the Ministry, nay, rather a meere order of Priesthood. For they may Baptise in the presence of a Bishop or Priest, or in their absence (if necessity so require) minister the other Sacrament, likewise read the holy Scriptures and Homilies in the Congregation, instruct the youth in the Catechisme, and also preach, if hee bee commanded by the Bishop. Againe, in the old Church, every Congregation had their Deacons: Now they are tyed to Cathedrall Churches onely. And what doe they there? gather the Almes and distribute to the poore? nay, that is the least peece, or rather no part of their function. What then? to sing a Gospell when the Bishop ministreth the Communion. If this be not a perverting of this office and charge, let every one iudge. And yet least the Reformers of our time should seeme utterly to take out of Gods Church this necessary function, they appoint somewhat to it concerning the poore, and that is, to search for the sicke, needy, and impotent people of the parish, and to intimate their estates, names, and places where they dwell, to the Curate, that by his exhortation they may be releiued by the Parish, or other convenient Almes. And this as you see, is the nighest part of his office, and yet you must understand it to bee in such places where there is a Curate and a Deacon: every Parish cannot bee at that cost to haue both, nay, no Parish so farre as

can bee gathered at this present hath. Now then, if you will restore the Church to his ancient Officers, this you must do. In steed of an Arch-bishop or Lord-bishop, you must make ^a equality of Ministers. In steed of Chauncelors, Arch-deacons, Officials, Commissaries, Proctors, Summoners, Church-wardens, and such like. You have to plant in every Congregation, a lawfull and godly Signiory. The Deaconship must not bee confounded with the Ministry, nor the Collectors for the poore, may not usurpe the Deacons office: But hee that hath an ^a office, must looke to his office, and every man must keep himselfe within the bounds and limites of his own vocation.

And to these three jointly, that is the Ministers, Seniors, and Deacons, is the whole regiment of the Church to be committed. This regiment consisteth especially in Ecclesiasticall discipline, which is an order left by God vnto his Church, whereby men learne to frame their wils and doings according to the law of God, by ^a instructing and admonishing one another, yea and by correcting and punishing all wilfull persons, and contemners of the same. Of this discipline there is two kinds: one private, wherewith wee will not deale because it is impertinent to our purpose, another publike, which although it hath been long banished, yet if it might now at the length bee restored, would be uery necessary and profitable for the building up of Gods howse. The finall end of this discipline, is the reforming of the disordered, and to bring them to repentance, and to bridle such as would offend. The chiefeest part and last punishment of this Discipline is Excommunication, by the consent of the Church determined, if the offender be obstinate, which how miserably it hath been by the Popes proctours, and is by our new Canonists abused, who seeth not: In the Primatiue Church it was in ^b many mens hands: now one alone excommunicateth. In these daies it was the last censure of the Church, and neuer went forth but for ^c notorious crimes: now it is pronounced for euery light trifle. Then Excommunication was greatly regarded and feared: Now because it is a money matter, no whit at all esteemed. Then for ^a great sinnes seuerer punishment, and for small offences censures according: now great sinnes either not at all punished, as, ^b blasphemy, ^c usury, drunkennesse, &c. or else sleightly passed ouer with pricking in a blanker, or pinning in a sheet, as adultery, whoredome, &c. Againe, such as are no sinnes (as if a man conforme not himselfe to Popish orders and ceremonies, if hee come not at the whistle of him, who hath by Gods word, no authority to call, we meane Chancellours, Officials, and all that rabble) are grievously punished not onely by excommunication, suspension, deprivation, and other (as they terme it) spirituall coercion, but also by banishing, imprisoning, reviling, taunting, and what not. Then the sentence was tempered according ^a to the notoriousnesse of the fact. Now on the one side either hatred against some persons, carryeth men head-long into rash and cruell judgement: or else fauour, affection, or money, mitigateth the rigour of the same. And all this commeth to passe, because the regiment left of Christ to his Church, is committed into one mans hands, whom alone it should bee more easie for the wicked by bribing to pervert, then to overthrow the faith and pietie of a zealous

To the Parliament.

7

and godly company, for such manner of men indeed should the Seniors bee. Then it was said, Tell the Church: now it is spoken, complaine to my Lords grace, primate and Metropolitane of all England, or to his inferiour my Lord Bishop of the Diocesse; if not to him, shew the Chancelour or Officiall, or Commissarie. Againe, whereas the excommunicate were never received till they had publicly confessed their offence, Now for paying the fees of the Court, they shall by Maister Officiall, or Chancelour, easily be absolved in some private place. Then the Congregation by the wickednesse of the offendour grieved, was by his publique penance satisfied: Now absolution shall bee pronounced, though that bee not accomplished. Then the party offending should in his own person heare the sentence of absolution pronounced: Now Bishops, Arch-deacons, Chancellors, Officials, Commissaries and such like, absolue one man for another.

Exod. 18.
21.
Dent. 1. 13.
1 Mat. 18.
17.
2. Cor. 2.
7.

And this is that order of Ecclesiasticall Discipline, which all godly wish to bee restored, to the end that euery one by the same may bee kept within the limits of his vocation, and a great number be brought to liue in godly conuersation. Not that wee meane to take away the authority of the ciuill Magistrate and chiefe Gouvernour, to whom wee wish all blessednesse, and for the increase of whose godlinesse wee dayly pray: but that Christ being restored into his Kingdome, to rule in the same by the scepter of his Word, and seuerer discipline: the prince may be better obeyed, the Realme more flourish in godlinesse, and the Lord himselfe more sincerely and purely according to his reuealed will serued, then heerebefore he hath been, or yet at this present is.

1. Cor. 7.
20.
Rom. 13.
1. Tim. 2.
2.

Amend therefore these horrible abuses, and reforme Gods Church, and the Lord is on your right hand, you shall not bee remoued for euer. For hee will deliuer and defend you from all your enemies, either at home or abroad, as hee did faithfull Iacob, and good Ichosophat. Let these things alone, and God is a righteous Iudge, hee will one day call you to your reckoning. Is a reformation good for France, and can it be euill for England? Is Discipline meet for Scotland, and is it vnprofitable this Realme? Surely God hath set these examples before your eyes to incourage you to goe forward to a thorow and a speedy reformation. You may not doe as heretofore you haue done, patch and peece, nay rather goe backward, and neuer labour or contend to perfection. But altogether remoue whole Antichrist, both head and taile, and perfectly plant that purity of the Word, that simplicity of the Sacraments, and seuerity of discipline, which Christ hath commanded and commended to his Church. And heere to end, wee desire all to suppose that wee haue not attempted this enterprize for vaine glory, gaine, preferment, or any other worldly respect; neither yet iudging our selues so exactly to haue set out the state of a Church reformed, as that nothing more could bee added, or a more perfect forme and order drawne: for that were great presumption to arrogate so much vnto our selues, seeing that as we are but weake and simple soules, so God hath raised vp men of profound iudgement and notable learning: But thereby to declare our good wils towards the setting forth of Gods glory, and the building up of his Church, accompting this as it were, but an entrance into further mat-

1 P/al. 16. 8
Gen. 35. 5.
2. Chro. 17
10.

C

ter,

Phil. i. 16.

ter, hoping that our God, who hath in us begunne this good worke, will not onely in time heereafter make us strong and able to go forward therein; but also moue other, upon whom he hath bestowed greater measure of his gifts and graces, to labour more throughly and fully in the same.

The God of all glory so open your eyes to see his truth, that you may not onely be enflamed with a loue thereof, but with a continuall care, seek to promote, plant, and place the same amongst us, that wee the English people; and our posterity, enjoying the sincerity of Gods Gospell for ever, may say alwaies the Lord be prayed. To whom with Christ Iesus his Sonne our onely Saviour, and the Holy Ghost our alone Comforter, bee honour, praise, and glory, for ever and ever, Amen.



A VIEW OF POPISH ABUSES YET REMAINING IN THE ENGLISH CHVRCH, FOR the which godly Ministers haue refused to subscribe.

Abide patiently the Lords leisure. Cast thy care upon the Lord, and hee will bring it to passe, he will doe it.

The jeopardous time is at hand, that the wrath of God shall bee declared from heauen upon all ungodlinesse of those seducers that withhold the truth in unrighteousnesse, and set his commandements at naught, for their owne traditions.



WHEREAS immediately after the last Parliament, holden at Westminster, begun in Anno 1570. and ended in Anno 1571. the Ministers of Gods holy Word and Sacraments, were called before her Maiesties high commissioners, and enforced to subscribe vnto the Articles, if they would keepe their places and livings, and some for refusing to subscribe, were vnbrotherly and vncharitably intreated, and from their offices and places remoued. May it please therefore this honourable and high court of Parliament, in consideration of the premises, to take a view of such causes as there did withhold, and now doth the foresaid Ministers, from subscribing and consenting vnto those foresaid Articles, by way of purgation to discharge themselves of all disobedience towards the Church of God and their Soueraigne, and by way of most humble intreatie, for the remouing away and
utter

To the Parliament.

9

etter abolishing of all such corruptions & abuses as withheld them, through which this long time brethren haue beene at vnnaturall warre and strife among themselves to the hinderance of the Gospell, to the ioy of the wicked, and to the greefe and dismay of all those that professe Christs religion, and labour to attaine Christian reformation.

The first Article.

First, that the booke commonly called *The booke of common prayers for the Church of England*, authorised by Parliament, and all and every the contents therein be such as are not repugnant to the word of God.

Albeit, right honourable and deerely beloued, wee haue at all times borne with that which wee could not amend in this booke, and haue vsed the same in our Ministry so far forth as wee might: reuerencing those times and those persons, in which and by whom it was first authorised, being studious of peace, and of the building vp of Christs Church, yet now being compelled by subscription to allow the same, and to confesse it not to be against the word of God in any point, but tollerable: we must needs say as followeth, that this booke is an vnperfect booke, culled and picked out of that popish dunghill the Portuis and Masse booke, full of all abominations. For some and many the contents therein, bee such as are against the word of God, as by his grace shall be proued vnto you. And by the way we can not but much maruell at the crafty wilinesse of those men whose parts had been first to haue proued each and euery content therein, to bee agreeable to the word of God, seeing that they enforce men by subscription to consent vnto it, or else send them packing from their callings.

1 They should proue by the word, that a reading seruice going before, with the administration of the Sacraments comming after, is according to the word of God, that priuate Communion, priuate Baptisme, Baptisme ministred by woemen, holidiaies ascribed to Saints, prescript seruices for them, kneeling at Communion, wafer-cakes for their bread when they minister it, surplis and coape to doe it in: churching of women, comming in vailles, which is not commanded by law, but yet the abuse is great, by reason that superstition is growne thereby in the hearts of many, and others are iudged that use it not) abusing the 121 Psalme to her, *I haue lifted up* Psal. 121: *mine eyes vnto the hills*, &c. and such other foolish things, are agreeable to the written word of the Almighty. But their craft is plaine, wherein they deceiue themselves, standing so much vpon this word repugnant, as though nothing were repugnant, or against the word of God, but that which is expressly forbidden by plaine commandement, they know well enough and would confesse, if either they were not blinded or else their hearts not hardened, that in the circumstances each content wherewith we iustly finde fault, and they too contentiously for the loue of their livings maintaine smelling of their old popish priesthood, is against the word of God. For besides that this prescript forme of seruice, as they call it, is full of corruptions, it maintaineth an vnlawfull Ministry, vnable to execute that office.

By the word of God, it is an office of Preaching, they make it an office of reading: Christ said, *Go Preach*, they in mockery, giue them the Bible, and authority to preach, and yet suffer them not, except that they haue new licences. So that they make the cheifest part which is Preaching,

Math. 28.

Mark. 16.

15.

1. Cor. 4. 1 but an accessorie, that is, as a thing without which their office may and
 1. Ioh. 21. 16 doth consist. In the Scriptures there is attributed unto the Ministers of
 17. God, the knowledge of the heavenly Mysteries, & therefore as the greatest
 2 For reading token of their love, they are enioyned to feede Gods Lambes: and yet
 Ministers with these, such are admitted and accepted, as onely are bare Readers, that
 view these are able to say Service, and minister a Sacrament according to their ap-
 places. pointment. And that this is not the feeding that Christ spake of, the Scrip-
 Malac. 2. 7. tures are plaine. 2 For bare reading of the Word, and single service saying
 Esay 56. 10. is bare feeding, yea it is as evill as playing upon a Stage, and worse too:
 Zach. 11. 15 For players yet learne their parts without booke, and these a many of
 Mah. 15. 14 them can scarcely reade within booke. These are emptie feeders, darke
 1. Tim. 3. 6. eyes, ill worke-men to hasten in the Lords harvest, & messengers that can-
 2 Mat. 6. 22 not call, Prophets that cannot declare the will of the Lord, unsavory
 3 Math. 5. 38 salt, blind guides, sleepy watch men, untrusty dispensers of Gods se-
 Philip. 3. crets, evill dividers of the word, weak to withstand the adverlary, & not
 8 Luk. 14. able to confute, and to conclude, so farre from making the man of God
 17. perfect to all good works, that rather the quite contrary may be confirmed.
 9 Math. 23. By this booke. bare reading is a good tilling, and single service saying,
 34. is excellent building, and hee is Shepeheard good enough, that can as Po-
 10 Mat. 5. 13 pish Priests could, out of their Portuise, say fairely their divine Service.
 11 Math. 15. Nay, some in the fulnesse of their blasphemy, have said that much Prea-
 14. ching bringeth the word of God into contempt, and that foure Preachers
 12 Esay 56. were enough for all London, so farre are they from thinking it necessary,
 10. and seeking that every Congregation should haue a faithfull Pastor. Paul
 13 1. Cor. 4. was not so wise as these Politique men. When hee said, We cannot beleue
 1. except we heare, and we cannot heare without a Preacher. &c. seeing wee may
 Luke 16. 1. heare by reading, and so beleue without a Preacher. Foolishly he spake,
 16. when he said, bee must bee apt to teach, sith every man, of the basest sort of
 14 2. Tim. 2. people is admitted to that function, of such as Ieroboam did sometimes
 15. make his Priests. Wee will say no more in this matter, but desire you to
 16 Tit. 1. 9. consider with us what small profite and edification this seely reading hath
 17 2. Tim. 3. brought to us these 13 yeares past (except perhaps by some circumcillion or
 15. 16. new Apostle, we haue had now and then a fleeing Sermon). surely our sins
 18 1. Cor. 3. 9 are grown ripe, our ignorance is equall with the ignorance of our Leaders,
 19 1. Cor. 3. 9 we are lost, they cannot finde us, we are sicke they cannot heale us, wee
 20 Rom. 10. are hungry they cannot feed us, except they leade us by other mens lights,
 14. and heale us by saying a prescript forme of Service, or else feede us with
 21 1. Tim. 3. 2 homilies that are too homely, to bee set in the place of Gods Scriptures:
 22 2. Chro. 13 Are not the people well nodified thinke you, when the homily of swee-
 9. ping the Church is read unto them. But drunken they are, and shew their
 23 Esa. 24. 25 owne shame, that strive so eagerly to defend their doings, that they will
 24 Zach. 11. not onely not acknowledge their imperfections, but will enforce other men
 25. 16. &c. to allow them.

Homilies.

2 In this booke also, it is appointed that after the Creede, if there bee
 no Sermon, an Homily must follow either already set out, or hereafter to
 bee set out. This is scarce plaine dealing, that they would haue us consent
 unto that which wee never saw, and which is to bee set out heereafter, we
 having had such iust cause to distrust them by that which is already set out,
 being

being corrupt and strange, to maintaine an unlearned and reading Ministry: and sith it is plaine that mens works ought to be kept in, and nothing else but the voyce of God and holy Scriptures, in which onely are contained all fulnesse and sufficiency to decide controversies, must sound in his Church, for the very name Apocrypha testifyeth that they were read in secret and not openly.

3 In this booke, daies are ascribed unto Saints, and kept holy with fasts on their evens, and prescript service appointed for them; which, beside that they are of many superstitiously kept and observed, are also contrary to the commandement of God. Sixe dayes shalt thou labour, and therefore wee for the superstition that is put in them, dare not subscribe to allow them.

4 In this booke wee are enioyned to receiue the Communion kneeling which beside that is hath in it a * shew of Popish idolatry, doth not so well expresse a * Supper, neither agreeth it so well with the institution of Christ, as sitting doth. Not that wee make sitting a thing of necessity belonging unto the Sacrament, neither affirme wee that it may not bee received otherwise, but that it is more neere the Institution, and also a meane to avoide the danger of Idolatry, which was in times past too common, and yet is in the hearts of many, who haue not forgotten their breaden God, so slenderly haue they been instructed: Against which wee may set the commandement, *Thou shalt not bow down to it, nor worship it.*

5 As for the halfe Communion, which is yet appointed like to the commemoration of the Masse, wee say little of it, saving that wee may note how neere the translator bound himselfe to the Masse booke, that would not omit it. We speake not of the name of Priest wherewith he defaceth the Minister of Christ (because the Priest that translated it, would perhaps faine haue the Ministers of Christ to bee ioyned with him) seeing the office of Priesthood is ended, Christ being the last Priest that ever was. To call us therefore Priests as touching our office, is either to call backe againe the old Priest-hood of the Law, which is to deny Christ to be come, or else to keepe a memory of the Popish Priesthood of abomination still amongst us. As for the first, it is by * Christ abolished, and for the second it is of Anti-christ, and therefore we haue nothing to doe with it. Such ought to haue * no place in our Church, neither are they Ministers of Christ, sent to preach his Gospell, but Priests of the Pope to sacrifice for the quicke and the dead, that is to tread under their feete the bloud of Christ. Such ought not to haue place amongst us, as the Scriptures manifestly teach. Besides that, wee never reade in the new Testament, that this word Priest as touching office, is used in the good part, except it speake of the Leviticall Priesthood, or of the Priesthood of Christ.

6 Sixthly, in this booke three or foure are allowed for a fit number to receive the Communion, and the Priest alone together with one more, or with the sicke man alone, may in time of necessity, that is, when there is any common plague, or in time of other visitation, minister it to the sicke man, and if hee require it, it may not be denied. This is not I am sure like in effect to a private Masse: that Scripture, *Drinke yee all of this,* maketh not against this; and private communion, is not against the Scriptures.

2. Tim. 3.
16. 17.
1. Pet. 1. 19
20. 21.
Rom. 1. 16.
1. Cor. 1. 18
Exo. 20. 9
Exo. 23. 12.
Deut. 5. 13.
Esa. 1. 10.
13. 14.
Leu. 23. 3.
2. Esa. 1. 13
Rom. 16. 6.
Gal. 4. 10.
11.
* 1. Thes. 5.
22.
Exo. 12. 11.
* Mat. 26.
20.
Mar. 14. 18
Luk. 22. 14
Ioh. 13. 28.
Gal. 4. 10.
Gal. 3. 3. 4.
5.
Hebrewes in
many places.
* Exo. 20. 5
Halfe Com-
munion.
* Heb. 5. 1. 6
Heb. 9. 11.
* Ezek. 44.
10. 12. 13. 1
Ierem. 3. 23
Heb. 5. 4.

6 Mat. 28.

19.

1. Cor. 14

34.

1. Tim. 2. 11

7 And as for private Baptisme that will abide the touch-stone. 8 Go ye
saith Christ and teach, baptizing them, &c. Now teaching is divorced from
Communion and Sacraments, they may go alone without doctrine. Wo-
men that may not speake in Congregations, may yet in time of necessi-
ty minister the Sacrament of Baptisme, and that in a private house. And
yet this is not to tie necessity of salvation to the Sacraments, nor to mou-
sellup men in that opinion. This is agreeable with the Scriptures, and there-
fore when they bring the Baptized childe, they are received with this speci-
all commendation; I certifie you that you haue done well, and according unto
due order, &c. But now wee speake in good earnest, when they answer
this: let them tell us, how this geare agreeth with the Scriptures, and whe-
ther it be not repugnant & against the word of God. But some will say that
the Baptisme of women is not commanded by Law. If it be not, why do
you suffer it, and wherefore are the children so baptized, in such sort received,
and not baptized accordingly? common experience teacheth that it is
used almost in all places, and few speake against it. And this I am sure of,
that when it was put in the booke, that was the meaning of the most part
that were then present, and so it was to be understood as common practise
without controulement doth plainly declare.

1. John. 1. 7.

Act. 20. 28

Rom. 3. 24.

Rom. 7. 15

18. 21.

Rom. 9. 16

1. Gall. 6. 7.

8 The publick Baptisme, that also is full of childish & superstitious toyces:
first in their prayer, they say that God by the baptisme of his Son Iesus Christ,
did sanctifie the floud Iordan, and all other waters, to the mysticall washing
away of sinne, attributing that to the signe which is proper to the worke
of God in the bloud of Christ, as though vertue were in water to wash
away sinnes. Secondly, they require a promise of the godfathers and god-
mothers (as they terme them) which is not in their powers to performe.
Thirdly, they prophane holy Baptisme, in toying foolishly, for that they
aske questions of an infant which cannot answer, and speake unto them as
was wont to be spoken unto men, and unto such as being converted, answered
for themselves, and were baptized: which is but a mockery of God,
and therefore against the holy Scriptures. Fourthly, they do superstitiously
and wickedly institute a new Sacrament, which is proper to Christ onely,
marking the childe in the fore-head with a crosse, in token that hereafter
he shall not bee ashamed to confesse the faith of Christ. We haue made
mention before of the wicked divorce of the Word and Sacraments. We
say nothing of those that are admitted to be witnesses, what ill choise there
is made of them: how convenient it were, seeing the children of the faith-
full onely are to be baptized, that the father should and might, if conveni-
ently, offer and present his childe to be baptized, making an open confes-
sion of that faith, wherein he would haue his child baptized, as is used in
well reformed Churches.

9 As for Matrimony, that also hath corruptions too many. It was wont
to bee compted a Sacrament, and therefore they vse yet a sacramentall signe;
to which they attribute the vertue of wedlock. I meane the wedding ring,
which they fowly abuse and dally with all, in taking it vp and laying it
downe: In putting it on, they abuse the name of the Trinity, they make
the new married man according to the popish forme, to make an idoll of
his wife, saying, with this ring I thee wed, with my body I thee worship, &c. And
because

because in Popery, no holy action might be done without a masse, they enioyne the married persons to receiue the Communion (as they doe their Bishops and Priests when they are made &c.) other petty things out of the booke, we speak not of, as that *women contrary = to the rule of the Apostle, * *Abuses accidental.* come and are suffered to come bare headed, with bagpipes and fiddlers before them, to disturbe the Congregation, and that they must come in at the great dore of the Church, or else all is marred: with diuerse other heathenish toies in sundry Countries, as carrying of wheat sheaues on their heads, and casting of corne, with a number of such like, whereby they make rather a May-game of marriage, then a holy Institution of God. *1. Cor. 11*

10 As for confirmation, which the Papists and our men say, was in times past Apostolicall, grounding their opinion perhaps vpon some dreame of Hierom, yet as they vse it by the Bishop alone, to them that lack both discretion and faith, it is superstitious, and not agreeable to the word of God, but popish and pecuish: as though Baptisme were not already perfect, but needed confirmation, or as though the Bishop could giue the Ho. ghost.

11 They appoint a prescript kinde of seruice to bury the dead: and that which is the duty of euery Christian, they tie alone to the minister, whereby praier for the dead is maintained, and partly gathered out of some of the praiers, where they pray; *that wee with this our brother and all other our brethren departed in the true faith of thy holy name, may haue our perfect consummation and blisse, both in body and soule.* Wee say nothing of the threefold peale, because that it is rather licenced by iniunction, then commanded in their booke, not of their strange mourning by changing their garments, which if it bee not hypocriticall, yet it is superstitious and heathenish because it is vsed onely of custome, nor of buriall sermons, which are put in place of Trentalles, whereout spring many abuses, and therefore in the best reformed Churches are removed. As for the superstitions vsed both in Countrey and City, for the place of buriall, which way they must lie, how they must be fetched to Church, the Minister meeting them at Church stile with surplesse, with a company of greedy clarks, that with a crosse white or black, must be set vpon the dead corps, that bread must bee giuen to the pore, and offerings in buriall time vsed, and eakes sent abroad to friends, because these are rather vsed of custome and superstition, then by the authority of the booke. Small commandement will serue for the accomplishing of such things. But great charge will hardly bring the least good thing to passe, and therefore all is let alone, and the people as blinde and ignorant as euer they were. God bee mercifull vnto vs, and open our eies that wee may see what that good and acceptable will of God is, and be more earnest to promote his glorie.

12. Churching of women after Child-birth, smelleth of Iewish purification: their other rites and customs in their lying in, and comming to Church, is foolish and superstitious, as it is vsed. Shee must lie in with a white sheet vpon her bed and come couered with a vaile, as ashamed of some folly. Shee must offer, but these are matters of custome, and not in the booke: but this Psalme (as is noted before) is childishly abused, *• 1 • Psal. 121. haue lift up mine eies vnto the hills from whence cometh my help. The sunne shall not burne thee by day nor the moone by night.*

1. Cor. 14.
25.

* Games of
Sodom.
* Standing at
the Gospell
came from
Anastatin
the Pope, in
Anno. 404
* Accidental
abuses.

1 Luk. 22.

25. 26.

1. Pet. 5. 3.

4. 5.

Math. 20.

25. 26.

Math. 23. 8.

11. 12.

Gal. 2. 5.

Heb. 5. 4.

Luk. 16. 25

Exe. 34. 4.

2 Cor. 1. 24

Math. 23.

8. & 6.

John. 13. 15.

16.

Job. 5. 44.

2. Cor. 10.

16. 17. 18.

13 In all their order of service there is no edification, according to the rule of the Apostle, but confusion: they tolle the Psalmes in most places like tennis-balles: they pray that all men may bee saued, and that they may bee deliuered from thundering and tempest when no danger is nigh: that they sing *Benedictus, Nunc dimittis, and Magnificat*, we know not to what purpose, except some of them were ready to die, or except they would celebrate the memory of the virgin, and John Baptist. &c. Thus they prophane the holy Scriptures. The people some standing, some walking, some talking, some reading, some praying by themselves attend not to the Minister. Hee againe posteth it ouer as fast as he can gallop: for either he hath two places to serue, or else there are some * games to be plaid in the afternoone as lying for the whetstone, heathenish dancing for the ring, a beare or a bull to bee baited, or else Iack an apes to ride on horseback, or an enterlude to bee plaid. and if no place else can bee gotten this enterlude must bee plaid in the Church &c. Now the people sit, and now they stand vp: when the old Testament is read, or the lessons, they make no reuerence, but when the gospell commeth, then they * all stand vp, [for why? they thinke that to bee of greatest authority, and are ignorant that the Scriptures came from one spirit. When Iesus is named, then off goeth the cap, and downe goe the knees, with such a scraping on the ground, that they cannot heare a good while after, so that the Word is hindered; but when any other names of God are mentioned, they make no curtesie at all, as though the names of God were not equall, or as though all reuerence ought to be giuen to the syllables. Wee speake not of ringing when Matens is done, and other * abuses incident, because wee shall bee answered, that by the booke they are not maintained, onely we desire to haue a booke to reforme it. As for organs and curious singing, though they bee proper to popish dennes, I meane to Cathedrall Churches, yet some others also must haue them: the Queens Chappell and these Churches (which should bee spectacles of Christian reformation) are rather patterns and presidents to the people of all superstition.

14. Their pontificall (which is annexed to the booke of common prayer, and whereunto subscribing to the Articles, wee must subscribe also) whereby they consecrate Bishops, make ministers and deacons, is nothing else but a thing word for word drawne out of the Popes pontificall, wherein hee sheweth himselfe to be Antichrist most liuely. And as the names of Arch-bishops, Arch-deacons, Lord-bishops, Chancelers, &c. are drawn out of the Popes shopp together with their offices. So the gouernement which they vse by the life of the Pope which is the Canon law is Antichristian and diu'esh, and contrary to the Scriptures. And as safely may we by the warrant of Gods word subscribe to allow the dominion of the Pope vniuersally to raigne ouer the Church of God, as of an Arch bishop ouer an whole Prouince, or a Lord-bishop ouer a Diocesse, which containeth many shires and Parishes. For the dominion that they exercise, the Archbishop aboue them, and they aboue the rest of their brethren is vnlawfull, and expressely forbidden by the word of God.

15 Againe, in that they are honoured with the titles of great rulers, as Lord, Lords-grace, Metropolitan, Primate of England, Honour, &c. it is against the word of God.

Moreover

Moreover, in that they haue ciuill offices, ioyned to the Ecclesiasticall, it is against the word of God. As for an Archbishop to be a Lord President, a Lord bishop, to be a Countie Palatine, a Prelate of the garter, who hath much to doe at Saint Georges feast, when the bible is carried before the procession in the crosses place, a iustice of peace, or iustice of quorum, an high Commissioner, &c. and therefore they haue their prisons, as Clincks, Gate-houses, Cole-houses, Towers and Castles, which is also against the scriptures. This is not to haue keyes but swords, and plaine tokens they are that they exercise that which they would so faine seeme to want, I meane dominion ouer their brethren. And which of them haue not preached against the Popes two swords: Now whether they vse them not themselves iudge you?

16. In that the Lord bishops, their Suffragans, Arch-Deacons, Chancellors, Officials, Proctors, Doctors, Sumners, and such rauening rabblers, take vpon them, which is most horrible, the rule of Gods Church, spoyling the pastor of his lawfull iurisdiction ouer his owne flock giuen by the word, thrusting away most sacriliginously that order which Christ hath left to his Church, and which the Primatiue Church hath vsed, they shew they hold the doctrine with vs, but in vnrighteousnesse, with an outward shew of godlinesse, but hauing denyed the power thereof, entring not in by Christ, but by a popish and vnlawfull vocation. We speake not how they make Ministers by themselves alone, and of their sole authority, and that in seeret places, of their election and probation, that it is of him to whom by no right it belongeth. And that when they haue made them, either they may tarry in their Colledge, and leade the liues of loytering losels, as long as they liue, or else gad abroad with the Bishops bulles like to Circumcelions. to preach in other mens churches where they list, or else get benefices by friendship or money, or flattery where they can catch them: or to conclude: If all these faile, that they may goe vp and downe like beggers, and fall to many follies: or else as many haue done, set vp billes at Pauls, or at the royall Exchange, and in such publike places to see if they can heare of some good Masters, to entertaine them into seruice. Surely, by the Canon law, by which the Bishops raigne and rule, they ought to keepe those Ministers, which they make as long as they haue no livings and places. Wee know three or foure Bishops in this Realme, would haue kept such houses as neuer any did in this land, if this rule had been obserued. They clapt them out so fast by hundreds, and they make them pay well for their orders, and surely to speake the truth, they were worthy; for the bishops (what odds soeuer there were of their gifts, yet) in their letters gaue them all alike commendation. They put on their surplesses, or else subscribed like honest men. Fie vpon these stinking abominations.

17 We should be too long to tell your honours of Cathedrall Churches, the dennes afore said of all loytering lubbers, where Master Deane, master Vice-deane, maister Canons or Prebendaries the greater, master petty Canons, or Canons the lesser, master Chancelour of the Church, master Treasurer, otherwise called Inda the Purse-bearer, the cheefe Chaunter, singing men speciall fauourers of Religion, squealing Queresters, Organ players, Gospellers, Pistlelers, Pensioners, Readers, Vergerers, &c. liue in great idleness, and haue their abiding. If you would know whence all these came, wee can easily answer you, that they came from the Pope, as out of the Troian horses belly,

to the destruction of Gods Kingdome. The Church of God never knew them, neither doth any reformed Church in the world know them.

18. And birds of the same fether, are covetous Patrones of Benefices, Persones, Vicars, Readers, Parish Priests, Stipendaries, and riding Chaplins, that under the authority of their maisters, spoyle their flockes of the food of their soules; such seek not the Lord Iesus, but their own bellies, clouds they are without raine, trees without fruite, painted Sepulchres full of dead bones, fatted in all aboundance of iniquity, and loane locusts in all feeling, knowledge, and sincerity.

^a Phil. 2. 21

^b Iude 12.

^c Math. 23.

27.

To proue that the regiment of the Church should be spirituall, reade Calvin in his Comentaries upon these places,

Eph. 4. 23.

1. Thes. 5. 13.

1. Tim. 5. 2.

Heb. 10. 30.

19. What should we speake of the Arch-bishops Court, sith all men know it, and your wisedomes cannot but see what it is. As all other Courts are subiect to this, by the Popes prerogative, yea and by statute of this Realme yet unrepealed; so is it the filthy quagmire, and poysoned plash of all the abominations that do infect the whole Realme. Wee speake not of Licences granted out of this Court, to marry in forbidden times, as in Lent, in Advent, in the gange weeke, when the Priest in his surplesse, singing Gospels, and making Crosses, rangeth about in many places upon the Ember daies, and to forbidden persons, and in exempt places. We make no mention of licences to eat white meate and flesh in Lent, and that with a safe conscience, for rich men that can buy them with money, nor we say nothing how deerely men pay for them. As for dispensations with beneficed boyes, tollerations for non residents, bulles to haue two benefices, to haue three, to haue more, and as many as they list or can get, these are so common, that all godly and good men are compelled with griefe of heart, to cry out upon such abominations. We omit excommunication for money, absolution for the same, and that by absolving one man for another, which how contrary it is to the Scriptures the complaints of many learned men by propositions in open schooles proposed, by writings in Printed bookes set out, and by preaching in open Pulpits, haue been sufficiently witnessed. To conclude, this filthy Court hath full power together with the authority of this pety Pape, Metropolitane and Primate of all England, to dispense in all causes, wherein the Pope was wont to dispense, under which are contained more cases and causes then we are able to reckon. As for the Arch-bishop of Yorke we deale not with him, wee referre him to that learned Epistle which Bzra wrote unto him about these matters.

1. Cor. 5. 4.

20. And as for the Commissaries Court, that is but a petty lye stinking ditch, that floweth out of that former great puddle, robbing Christs Church of lawfull Pastors, of watchfull Seniors and Elders, and carefull Deacons. In this Court as in the other, one alone doth excommunicate, one alone sitteth in iudgement, and when he will, can draw backe the iudgement which hee hath pronounced, having called upon the name of God, and that for money, which is called the changing of Penance. In this Court for non-payment of two pence, a man shall be excommunicated if he appeare not when hee is sent for, if hee do not as his Ordinary would, from whom he had his Popish induction and institution, and to whom he hath sworn *Canonicam Obedientiam*, Canonically obedience, if he learne not his Catechisme like a good boy without booke, when it were more meete he should be able to teach others. To conclude: if hee bee not obedient to all these Lord Bishops Officers, by and by hee must bee cut off by excommunication. And as it is lightly granted and given forth, so if the money be paid, and the Court discharged, it is as quickly called

called in againe. This Court pouleth Parishes, scourgeth the poore hedge-priests, ladeth Church wardens with manifest periuries, punisheth whoredomes and adulteries with toyish censures, remitteth without satisfying the Congregation, and that in secret places, giveth out dispensations for unlawfull marriages, and committeth a thousand such like abominations. God deliver all Christians out of this Anti-christian tyrannie, where the Judges, Advocates and Proctors, for the most part are Papists: and as for the Scribes and Notaries as greedy as cormorants, if they all should perhaps see this writing, they would be as angry as waspes, and sting like hornets. Three of them would be enough to sting a man to death, for why they are high Commissioners. All this wee say springeth out of this Pontificall, which we must allow by subscription, setting down our hands, that it is not repugnant or against the word of God, wee meane this Anti-christian Hierarchie, and Popish ordering of Ministers, strange from the word of God, and the use of all well reformed Churches in the world.

21 Wee haue almost let passe one thing worthy the remembrance, which is, that they take upon them blasphemously, having neither promise nor commandement to say to their new creatures, *Receive the holy Ghost*. As though the Holy Ghost were in their power to giue without warrant, at their own pleasure.

And thus much bee spoken as touching this booke, against which to stand, is a wonder to two sorts of men, the one ignorant, the other obstinate. The Lord giue those that be his, understanding in all things, that they may haue iudgement: as for the other, whom the God of this world hath blinded, least they should see and confesse the truth and so bee saved, and that doe in the full growth of wickednesse maliciously resist the truth: God confound them, that peace may bee upon Israel, and his saving health upon this Nation. Amen.

The second Article.

That the manner and order appointed by publique authority, about the administration of the Sacraments and Common prayers, and that the apparell by sufficient authority appointed for the Ministers within the Church of England, bee not wicked nor against the word of God, but tolerable, and being commanded for order and obedience sake are to be used.

For the order of administration of Sacraments and common prayer, enough is said before, all the service and administration is tyed to a Surplesse in Cathedral Churches, they must haue a coape, they receiue the Communion kneeling, they use not for the most part common bread, according to the word of *Act. 2. 46.* God, and the statute, but starch bread according to the Iniunction. They *Act. 20. 7.* commonly minister the Sacraments without Preaching the Word.

And as for the apparell, though we haue been long borne in hand, and yet are, that it is for order and decencie commanded, and yet we know and haue proved that there is neither order, nor comelines, nor obedience in vsing it. There is no order in it, but confusion: No comelines, but deformitie: No obedience, but disobedience, both against God and the Prince. Wee maruell that they could espie in their last Synode, that a gray Amise, which is but a garment of dignitie should be a garment (as they say) defyled with superstition, and yet that copes, caps, surplesses, tippets and such lyke baggage, the preaching signes of popish priesthood, the Popes creatures, kept in the same forme to this end, to bring dignitie and reuerence to the Ministers and Sacraments, should be retained still, and not abolished. But they are as the garments of the Idole, to which we should say, *ayant and get thee hence.* They are as the garments of

It containeth manifest blasphemy, as may appeare.

*Ephes. 1. 17.
2 Tim. 2. 7
2. Cor. 4. 4.
Math. 13. 15.*

Apparell.

Esay. 30.

22.

1. Thes. 5.

22.

Balaamites, of Popish Priests, enemies to God and all Christians. They serue not to edification, they haue the shew of euill (seeing the Popish Priesthood is euill) they worke discorde, they hinder the preaching of the Gospell, they keepe the memorie of Egypt still amongst vs, and put vs in minde of that abomination whereunto they in times past haue serued, they bring the ministerie into contempt, they offend the weake, they incourage the obstinate. Therefore can no authoritie by the word of God, with any pretence of order and obedience command them, nor make them in any wise tollerable, but by circumstances, they are wicked, and against the word of God.

If this be not plaine enough by that which is already set forth, we mind by Gods grace to make it plainer, and should do it better, if it were as lawfull for vs (as for our aduersaries) to publish our mindes in Print. Neither is the controuersie betwixt them and vs for trifles as they would beare the world in hand, as for a cap, a tippet, or a surplesse, but for great matters concerning a true ministry and regiment of the Church, according to the word. Which things once established the other melt away of themselves. And yet consider I pray you, whether their own argument doth not choke themselves, for euen the very name of trifles doth plainly declare that they ought not to be maintained in Christes Church. And what shall our Bishops win by it: Forsooth, that they be maintainers of trifles, & trifling Bishops, consuming the greatest part of their times in those trifles where as they should be better occupied. We strue for true religion and gouernement of the Church, and shew you the right way to throw out Anti-christ both head and taile, and that we will not so much as communicate with the taile of the beast: but they after they haue thrust Anti-christ out by the head, go about to pull him in again by the taile, cunningly colouring it, lest any man should espie his foote steps, as Cacus did when he stole the Oxen. For if it might please her maiesty, by the aduise of you right Honourable, in this high Court of Parliament to heare vs by writing or otherwise to defend our selues, then (such is the equitie of our cause) that we would trust to find fauour in her maiesties sight: then should appeare what slender stuffe they bring to defend themselves, that are so impudent by open writing to defend it: then those patched pamphlets made by suddaine vpstartes, and new conuerts, should appeare in their collours, and truth haue the victory, and God the glory. If this cannot be obtained, we will by Gods grace addresse our selues to defend his truth by suffering, and willingly lay our heads to the blocke, and this shall be our peace, to haue quiet consciences with our God; whom wee will abide for, with all paciencie, vntill he worke our full deliverance.

The. 3. Article.

That the articles of Religion which only concern the true Christian faith, and the doctrine of the Sacraments, comprised in a book imprinted: Articles, whereupon it was agreed by both Archbishops, &c. and euery of them containe true & godly Christian doctrine.

Doctrine.

The right gouernment of the Church cannot be separated from the doctrine.

For the Articles concerning the substance of doctrine vsing a godly interpretation in a point or two, which are either too sparingly, or els too darkly set down, we were and are ready according to dutie, to subscribe vnto them. We would to God that as they hold the substance together with vs, and we which them: so they would not deny the effect & vertue thereof. Then should not our words and works be deuorced, but Christ should be suffered to raigne, a true ministerie according to the word instituted, Discipline exercised, Sacraments purely and sincerely ministred. That is that we strue for, and about which we haue

suffered not as euill doores, but for resisting Poperie, and refusing to be strong with the taile of Antichristian infection, ready to render a reason of our faith, to the stopping of all our enemies mowthes. We therefore for the Church of Gods sake, which ought to be most deare vnto you, beseech you, for our Soueraignes sake, vpon whom we pray, that all Gods blessings may be powred abundantly, we pray you to consider of these abuses to reforme Gods Church according to your dueties and callings, that as with one mouth we confesse one Christ, so with one consent, this raigne of Antichrist may be turned our head long from amongst vs, and Christ our Lord may raigne by his word ouer vs. So your seates shall be established and settled in great assurance, you shall not neede to feare your enemies, for God will turne away his threatned plagues from vs. Which he in mercy do, for his Christs sake. Amen.



TO THE CHRISTIAN READER
HEALTH IN THE LORD.



WE have thought good in this later end of our booke, for sundry considerations, to certifie you (beloued brethren) of the reasons that haue moved vs, who are the Authors of these Treatises, to keep backe our names, was also to suppress the name of the Printer of them; because peradventure it may seeme strange otherwise; and also because wee meane not by our example to allow such as might abuse you with lewd matter vnder any such colour: for wee doe utterly mislike that there is not in euery Countrey more streight looking to the Printers in that respect, because our time is much corrupted with ouer much licence therein. Then thus it is, that indeed wee are the lesse able among many to speake of these matters: and therefore wee would not haue it seeme by setting to our names, that wee tooke vpon our selues singularly to reach any thing that none other can doe, hath done, or doth, but wee. And yet wee would wish and in the name of the Almighty doe desire those that haue the greater gifts of God, shortly to make some larger discourse, then hitherto, either wee or they haue, concerning these necessary matters of Christs Church. Againe, though these matters haue been resolved vpon already in all the best reformed Churches: and also haue been by sundry in this our Countrey, in their sundry lectures and sermons vrged: yet hetherto they are not allowed such fauour, as to be without perill any way propounded and set forth. And therefore though we will not refuse to put forth our selues to perils for such causes, yet we feared it would the more exasperate und provoke them that we deale with if we should haue set to our names: besides that we feared lest we should not yet, haue done well to haue betrayed our selues vnto them. And further, because wee were and are content, not to be thought such as willingly would come in trouble, and yet we would not leaue that unuttered, which it

is our duties to utter, and which is many waies commodious for the whole estate of this our Countrey to be put in minde of, having respect also to the present Honorable assembly of this high Court of Parliament. Moreover because we could not haue had any that would haue printed our bookes, if they so tightly should haue been brought in danger, our former reasons also seeming to them to haue weight to the contrary.

Furthermore, because without priuiledge also to haue set to our hands, had not been so much materiall, and it was not possible for us to haue that, because the Bishops haue the matter in their hands, and therefore haue hindred bookes which came nothing noere to displease them, like as these of ours: Although our bookes should not seeme to be against the Queenes proceedings. For the seemeth none otherwise, but that she would haue Gods matters to proceed. And last of all, because if we finde it profitable for the Church to utter our selues, wee are ready so to do.

For these severall respects we say, haue wee yet hitherto forborne, and wee trust that that which wee haue said will seeme reasonable to you. But would to God these matters were reformed, and in the meane while, for as much as if we might without perill (untill we may be disproved) set forth that which we should learne out of the Scriptures, submitting our selues to the iudgement of the best Churches, wee thinke it were farre better that we were suffered. And it is hard dealing, that we should bee abridged of such lawfull liberty. For if they shall obiekt any inconvenience against us, it is none other but such, as might stop the lawfull course of all good bookes, seeing there is none led with better reason to set forth their bookes, then we are, and seeing farre better men are stopped of their course by this inhibition. But we appeale to our Sovereigne, and the whole State, that wee may not so unequally be dealt with, that they which are parties (we meane our Bishops, and the rest of that sort) should onely be heard, and be iudges in their own cause too, and the word of God stopped of the course in all others. At their hands we haue little hope to find so much uprightnes, for it is to be doubted they will keep back the key of knowledge, as they haue done, neither entring themselves, and yet (as to this day they do) forbidding them that do come in. God of his gracious goodnesse, blesse them that take this his cause into their hands, and so direct them in the using of his spirituall weapons, that they being mighty through him, to cast down holds, may overthrow the imaginations, and every high thing that is exalted against the knowledge of God, and bring into bondage every thought, to the obedience of Christ, that he thereby may bee glorified, his Church comforted and continued unto eternall glory. Amen.

Luke 11. 52
1. Cor. 10.
4. 5.





AN EXHORTATION

TO THE BISHOPS TO

deale brotherlie with their

BRETHREN.



ALTHOUGH both through lack of learning and experience, I bee far short in ability to exhort or dehort in any respect, especially in the matter doth concerne those that are or should bee both well learned and experienced themselves, and thereby vnderstand more then I can advise: yet being greeued in conscience, and somewhat I finde in you blame worthy, and seeing you bend not your knowledge to amend that in you is amisse, pardon me though I presume to admonish you in brotherly sort, as my slender skill will permit. But iustly it may bee objected to me that there are many far more fit and able then I to deale in such a matter: and sith they doe not, it may bee thought great arrogancy in mee to intermeddle in the same. Indeed my want of ability, as before, so againe I confesse, and the great plenty of others that are farre more able, I must needs acknowledge; and with all my heart I wish better wils in men added to their skill, then (the Lord knoweth) are to bee found amongst vs. As for arrogancy to bee imputed to me in this case: surely I hope there shall not: for (God is my witness) I onely seeke to discharge my conscience, in shewing my dislike of that, wherein as I thinke you deale scarce brotherly. If any good fall out hereby, I shall bee glad, and praise God for the same: if none, yet haue I satisfied mine owne conscience in ytering my minde. Thus much for excuse: now to the matter.

I vnderstand (beloued in Christ) of a certaine booke lately published abroad by some of our brethren, the matter whereof as it is much misliked, so is the manner not well allowed of, and both so euill taken, as our pore brethren for the same feel the paine and punishment of most halinous offenders. If their fault bee great, yet they are our brethren, and therefore by you ought somewhat to be regarded: if it be not great, as they are our brethren, you not regarding them are greatly to be blamed. And surely, for my part, I thinke your duty were to discover vnto the world, by the warrant of the Word, how truly, or falsely they haue written: which if you would doe in simplicity of conscience, then perhaps their fault would not be so greuous as you make it: wherein I durst appeal vnto your owne conscience, if the matter did not touch you so neerly as it doth. For I pray you examine their case with mee

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a little

a little: They put forth a Book in the time of *Parliament*, wherein they disclose the disorders of our Church of *England*, and humbly desire a reformation of the same, according to the rule of Gods Word: Is this an innouation? they say there ought to be no Lordlinesse in the ministry, Bishops livings ought to bee abated, their great circuites cut shorter, and themseluis made equall to their brethren: Is this to ouerthrow a whole State? they say the booke of Common prayer is full of corruptions, they mislike with our unlearned Ministry, they finde fault with our disorderous Discipline, and put downe their opinions how these things may bee reformed: Is this intollerable? their book standeth on many points needlesse heere to be rehearsed: and if in any part thereof they shew such contemptuous disobedience towards our Sovereigne, as some seeke to enforce, none shall thinke them more worthy punishment then I: but to seek reformation of deformities in Gods Church, to say the Bishops should be vnlorded and abridged of their huge livings, and to craue that all deformities may be cut off and corrected by the prescript rule of Gods holy word, is to seeke the furtherance of Gods honour and glory, and therefore great blame worthy are they that so seeke to aggravate the matter, in charging them with disobedience to her Maiesty, as though to honour the Almighty were to dishonour the Prince.

I marvell that men of learning, professing Christian Religion, will contrary to their profession, deale so unchristianly with their brethren: surely in my iudgement these bee very slender arguments to say these men desire a reformation, therefore they seeke innovations: as though it were so strange a matter to haue a Church reformed; it is as weake an argument to say they would haue Bishops unlorded, their livings abated, the Ministry brought to his right course, and true Discipline restored, therefore they would overthrow the whole state.

A third reason is used as fond and feeble as the rest: and that is, that their dealing is untolerable: Surely, what it is to innovate in your sense, I know not, but sure I am, there can bee no innovation found in that motion that hath any part of Gods word to warrant it. For that is farre more ancient then the disorders of our Church, or any order devised by man: and till our disorders be removed, and Christ his ancient orders set in place, till wee cease to bee guided and ruled by men, and yeeld to be directed by the word of God, I cannot hope of any great good in our Congregations. As for overthrow of the whole state, truly *England* were in a strange case, if the state thereof either in increase or decay, dependeth upon the maintenance or overthrow of the Bishops Lordships and livings. And as for your argument of intollerablenesse, indeed in one sense it may hold true, and that is, in that your selues will not tollerate their dealings heerein, but aggravate their cause to make it seeme more greivous in the sight of men, otherwise I see no reason how (iustly) their doing may be thought intollerable, for it may be counted tollerable that Gods word doth allow. But whether their booke agree or disagree with the word of God, I meane not to deale, leaving that to bee iudged by the learned; as for me, according to my griefe conceived, I minde to exhort you to Bishoply and Brotherly dealing with these that are (although you beare the titles and names of Lords and Lords grace) fellow Pastors and Preachers of the eternall word of God together with you. Indeed my purpose tended somewhat further, but that is cut off by a contrary report that I haue heard, and therefore leaving

leaving this as a thing needlesse to be rehearsed I proceed to the matter in hand: Your brethren are in Prison and haue beene these many daies, for the booke before named, and which of you all since their imprisoning hath opened his mouth to speake one word for their delivery? Nay, which of you all hath not inueyghed bitterly against them by word, since the publishing of that booke? They haue bin dealt with as close prisoners a long time, so that no friend, no not scarce their wiues, may come to them: And which of you all haue sued for their further liberty? Nay, which of you all hath not beene ready to hinder their liberty sought for by others? They haue laine long at great charge, and are very poore and needy, and which of you all hath opened his purse to releiue them? If any of you haue (though it be your duties) I must needs commend him or them. If none of you, as it is your duties, I must needs condemne you. A lamentable case that Lording should so leade away the hearts of the learned, that they forget their duties in their calling: For see how fouly you forget your selues; Papists lie abroad in your Diocesess untouched, in contempt of the truth and her Maiesties Lawes, refuse to frequent Divine Service and Sermons, and yet if any honest man present them unto you a favourable speech or letter of some worshipfull (though not very godly) in the Shire: shall easily obtaine their dispatch. But if any of our brethren strue or endeavour themselues zealously to further the building of Gods Temple, and to procure reformation of things amisse, it is easily seen by these what helpe they should haue at your hands, and if a Christian brother make sute for him, favour is hardly obtained, or not at all: If it fall out otherwise by this, I shall be glad, and yeeld my selfe fau'ty in saying thus of you. Many leud light bookes and ballads flie abroad Printed, not onely without reprehension, but *Cum Privilegio*, the Authors and Printers whereof continue daily among us without controulement, and yet the Lord by his holy Scriptures forbiddeth all filthy communication, and therefore writing: But if any of our brethren put in Print any booke of godly zeale, that tendeth to the furtherance of Gods glory and sincerity, and urgeth a reformation of things amisse, he is new fangled, hee is not friend to *Cæsar*, he is to be removed from amongst the people. Alas deere brethren what hath so bewitched and blinded you, that you cannot perceiue and see your own euill dealing heerein? If the title of Lordship cast it off: If your huge livings forsake them: Bee not so wrapped in the desire of worldly things, that you neglect your duties in your vocation and calling: I can not think so well of you, but that I must needs say you neglect your duties. I thinke surely there is none of you but would be glad to see reformation of things amisse, for some of you I know haue said so, neither can you deny but that many things are out of order in our Church of England, even many things that they make mention of in their booke: What then moveth you to make their offence so grievous in the sight of the world, or rather why do you not allow that is good in their booke, seeing they seeke reformation thereby of that you would gladly see reformed your selues: Surely I thinke (to speake my conscience) that there are some things in the booke which gladly you would haue omitted, that hindereth your liking of the rest, and that is the enueighing against your Lordships and livings, For most of you would be glad to haue all remnants of Popery, superstition, and Idolatry utterly removed, but none of you would willingly loose his Lordly dignitie and living, *Hinc illa lacryma* against your poore brethren, hence riseth your dislike. This is the cause you

seeke not their deliverance, liberty, and release : you would be glad of a reformation, but you would not be reformed your selues, but in these things there is but one truth or falshood. If they hold the truth, why then resist you it in these private respects to please your selues? If their opinion be false, shew the reason and then will we beleue you, but wrest not the Word to satisfie your owne phansie, and whether your honours and Lordships stand or fall, let not the holy Scriptures loose their due dignity and reverence. It is a lamentable thing to behold how (to make their own matters good) men will in these daies mangle the Scriptures of God, but the Lord will not be so dallied withall, howloever they please to dally with the simple men of the world, and hee will bee revenged on you for neglecting to see this foule fault redressed.

But to my purpose our brethren lie in prison, where besides their bonds, they lacke libertie of enioying the company of their frinds, and haue great need to be releened : let them in some sort finde you carefull and mindefull of them, trauaile for their deliuerie : if that will not be obtained, yet endeueur to procure them some further libertie: if neither will be had, forget not to releene them. Their booke is out and cannot be called backe againe: if it may be iustified by the word of truth, take heed that by you the truth be not betraied, trie it by the touch stone, examine it by the word, set all affections apart, think it no disgrace to come down from your Lordly dignities, if the word of the Lord, will haue it so. Feede not your own fantasies, but follow the word and think not scorn to be controlled by the same word, out of whose mouth soeuer it come. Balaam was a Prophet of the Lord, yet at one instant his Ass taught him a better lesson than he could teach himselfe. I am not to teach you, neither meane I so to take vpon me, onely I exhort you to deale Bishoply and brotherly, and let no vaine loue of Lordly dignitie make you carelesse of your brethren, who wish you good in the Lord, though they would be glad you were vnlorded, not for malice, but because the scripture alloweth not such a title to a Bishop. If passionate affection shall so cary you away, that because your Lordliness is touched, you will therefore not deale so, but against your brethren, I know not what others will conceiue thereof, but for my part (to speak as I think) I must needs doubt your Lordliness hath made you vterly to forget what ought to be in a Bishop. If they do hold any error or behaue themselues licentiously and losely, or neglected their vocation, I were easily put to silence, but in doctrine they are sound, in life not to be touched that euer I heard, and were diligent in their calling : why then should you so little esteeme them, or why should you not vse them as brethren: let it not be truly said of you, that the blasphemous swearer, and the filty adulterer may finde more fauour among you then your Christian brethren, and fellow workmen in the Lord. I know for the first of these, there is no law to touch him; and for the second, very slender punishment prouided, yet for both the Lord had left vnto vs very sharpe lawes, these are vnexecuted, and the wicked escape many times for mony. Many good lawes (thanks be to God) are provided to bridle the wicked, but in them oftentimes the godly are snared, and by them you your selues (if not now) yet at other times haue been instruments to burthen your brethens backs, and that hath some of them felt in more sharpe sort (as I haue heard) then I will heare speake. Well, let that passe, and now deal more Christianly for the Lords sake with your brethren, let not lawes that were purposely made for the wicked be made snares by you to catch the godly, lay aside this Lording, and shew your selues

selues brethren in deed: if they haue offended you, admonish them brotherly, le^d not the vsurped names and titles of Lord, and Lords grace so puffed you up, as you forget your selues to be pastors and preachers: the Lord called you or the most of you to this office to ioine as labourers together with your brethren in his vineyard, he neuer called you to these Lordly names & dignities: the office of Bishop I find appointed by scripture: the office of Lordbishop I find no warrant for there, but in this I mean not to wade further, onely I beseech you, that as Christ hath allotted you to be follow ministers together with them, so you will as companions in the Lord ioyn together to further one truth and sinceritie, and let these poore men tast of your Christian charity towards them, as brethren, & cease lordly to neglect them, & Lord it no longer: think it no discredit to you, or an abasing of your selues, to ioine in equalitie with your brethren, but thinke it great presumption in you to clime higher then the Lord hath appointed: remember it was not in vain said of Christ our Saviour, *Principes gentium dominantur in eas, &c: inter vos autem non erit sic*, I seeke not to teach, neither take I vpon me so to do, yet despise not the admonition of your faithful brother in the Lord, who wisheth to you all such godly consideration of your duties, as in no respecte you omit any part thereof.

To conclude, in the name of God I beseech you yeeld no such fruites of the Gospell, as where you should be carefull, you shew your selues carelesse of your brethren neither post the matter ouer in such sorts as you haue done from one to another, but so long as they keepe them within the limites of the law of God: ioyn christianely and brotherly with them and assist them, and cease so to affect Lordship and liuing, as thereby you bee withdrawne from yeelding to a knowne and manifest truth. The Lord in his rich mercy giue euery of vs grace so to auoide all snares of Sathan, as wholly without let or hinderance we may be dedicated vnto him, and yeeld our selues altogether obedient vnto his will, so that what hee hath commanded wee may strue to maintaine, and what he hath forbidden, we may indeuour to suppress. Thus praying your favourable acceptation hereof I commit you to the Lord Iesus.



AN EXHORTATION TO THE BISHOPS

and their Clergie, to answer a little Booke that

came forth the last Parliament, and to other Bre-

thren to iudge of it by Gods word, vntill they

see it answered, and not to be carried away

with any respect of man.



CONSIDERING the vnity of the body of Christ, which wee are (because it is governed with one head and one spirit, and yet notwithstanding a diversity of parts and members: for the body is not one member, for if they were all one member, where were the body?) I am to direct my talke to a whole body, yet so that either part hearken to that onely which is belonging vnto him, not snatching that vnto him, which is not proper to him, and vnto euery member se-

uerally, but in such sort, that they be not devided or cut a part from the whole. There are in the Church of Christ eyes and eares: there are also hands and feet, to eyther of these I haue a request to make, for their profit if they heare it, to their smart if they reiect it. I speake vnto them in the Lords name, and doe heerein but his message. I require vnderstanding eares therefore, and watchfull eyes: I demaund diligent hands and painfull feet. It is not vnkowne (Brethren) how it hath pleased the Lord of late to bring forth to the eyes and hands of you a little scroll, containing (as you know) matters concerning the true reformation and building of Gods Church, whether it tend indeed to that end or no, I haue not heere to debate, but that it pretenderth: at this I haue seene some storming, as in the griefe of a man is easily to be perceiued: and the Authors of it (as we know also) are in the place of theeues and murderers: for them I haue naught else to say, but that they are there iustly, if falsely and vnruly they haue gone about to spoile and rob vs of an vnfaigned truth, and murder our soules with a corrupt and poysoned water, drawne out of a stinking puddle of the filthy dunghill of mans braines. For how were that to be suffered in the civill lawes of earthly Princes, that some one of the common sort, or else other, should goe about to disanull the order and lawe set out by the Prince, Gods lieutenant in earth in those cases; to place his owne device? much more in the house of God, which is his Church. To me it seemeth a thing so intollerable, that all the New gates and old gates, yea and all the Tibourns in England are too little for such rash and presumptuous heads, that will not giue God leaue to rule, but will take the scepter out of his hand. Being moreover and besides that, a shamefull and horrible thing to make strife and contention between the people of God, which are commaunded to be one as their head, and his Father are one. It was the last and newest commandement that Christ left vnto vs, that we should loue one another, euen as he loued vs, and this hee told vs, should be a signe whereby wee should be knowen to be his disciples, if we loue one another as he loued vs,

which

1. Cor. 12.
13. 14. 19.

15. 26.

1oh. 17. 22.
1oh. 15. 11.
1oh. 15.

which is not fleshly or carnally, or for any wordly respect, but in the consent *Ioh. 14. 23.* and agreement of his commandements, in following the prescript of his word *15. 10. 14.* wherein consisteth the cause of all our loue, and cause of all hatred, euen of *Math. 10.* our parents, when they swarue from it: which surely cannot be maintained, *35.* where new and strange orders in Gods matters are inuented, broached, and published, be who so be may, the causers or founders of such devices. And therefore better it were for them that a millstone were hanged about their necks, and they drowned in the midst of the Sea, then one of the least of the kingdome of Christ should be offended by their deuices. But as I said, I *Mat. 18. 6.* minde not to entreate of that matter: my desire is, and that for Israels sake, I meane the children and Church of God, that they which are the eies of the Church, and are our ouerseers to watch for our soules, (for our bloud must *Ioh. 6. 27.* be required at their hands) would take this matter in hand, to debate the equi- *Heb. 5. 12.* ty and truth of the cause, by the Scriptures and word of God, which is the *Psal. 119.* onely food of our soules, and stay for the direction of all our godly actions, *105.* that we the sheep of Christ might know false fodder from true, corne from chaffe, Schisme from truth, Christ from Antichrist. The acufation is greuous wherewith our Cleargie is burdened: they are indited as the followers of Antichrist, their Ministry is avouched to be from the Pope, their superiority which they haue by order of this realme, as Lords spirituall, and a necessary part of the high house of Parliament, in establishing politick lawes, for the profit of the Common weale, beside the iurisdiction episcopall, which they haue ouer their Diocesse, is there condemned as a thing in no wise tollerable by the word of God, which thing amaseth and daseleth the eies of vs the simpler and vnlearned sort, that we know not how to esteeme of them, or of our selues, if the truth be so, wee ought not to heare them, although they speake a truth, more then the Diuell was to bee suffered, although he professed Christ. *Luke 4. 41.* If it be not so, we marvell why so short and pish a thing is not by them answered, that many simple men which will well to Gods cause, and are some- what shaken with this Pamphlet, might haue better stay, that they bee not car- ried away with it. Therefore my humble suit is to the learned part in the name of Christ, and the behalfe of his congregation, that they would answere it, and help vs which are vnlearned. And herein I shall in Gods name, and as they will answere at the last day, exhort them to vse simple and sincere dealing, and not to wring the Scriptures to serue their owne turne, or other mens phantasies. For if they doe, it will easily be spied: and beside o- ther inconveniences that will ensue thereof, the people whom they shall de- reine thereby, shall be their condemnation at that day. Cogge not therefore, nor foist, neither bumbaste it with Rhetorick, or mans authority to make a shew, but let the word of the Eternall bee iudge betweene both, which is gold and silver, and which is drosse and stubble, which is corne, and which is chaffe. Call I beseech you to remembrance this saying of an ancient father: *Quam sapiens argumentatrix sibi videtur humana ignorantia, praesertim cum aliquid de- gaudijs et fructibus seculi metuit amittere?* How wise a disputer (saith Tertullian) doth mans ignorance seem to it selfe, chiefly when it feareth to lose any plea- sure or worldly profit. But answere I pray you the whole Book, and not by pieces: for otherwise your doings will bee suspected; neither doe it in hudder mudder, or secretly, or in a tongue that the people know not: for then it will be said, that you dare not publish it, but doe it openly, that all the people may

Ioh. 10. 12.

see that you stand vpon a good ground: vpon which if you doe stand, let not your doings feare the light. Wee craue nothing of them but what they are bound unto of duty, they are our watchmen: we take, yea rather they themselues take these for wolues, why then doe they not chase them away? They are fast enough ye will say: it is true, but their tales are not: they flie as fire-brands from place to place, and set all the countrey on fire. It is requisite also that they bee prisoned: but that will not otherwise be, they with the like reason must captivate reason, a word will not be bound but with a word, the keyes of the kingdome of heauen must come forth beere, or else the keyes of Newgate will doe no good. And if they doe not come forth, ignorant men and simple will say, that the other are to little purpose brought forth.

There is a better way for Bishops, and Bishops of Christ, to confute a schisme by, than prisoned and chained: those were and are Antichristes Bishops arguments being taken a part: as they are the iust weapons of a lawfull and godly Magistrate, if the other go before. Some say they remember well that godly saying of that learned man, *Augustine*, I thinke it be: *Si terrentur & non docentur improba quasi dominatio videretur*. If they should be feared and not taught, it might seem a wicked gouernance, they see it not practised of the cleargie, they are glad to see their Prince to come with *terrentur*, they would as faine see the Bishops come with *docentur*. So you see what of duetie they require, and surely let me say with your Honours patience what I thinke, is it not a great discredite to your Lordships that such a scalde trifeling booke can not be answered in this season? It is very shorte, you beare vs in hand it is foolish, ioyne the follie of it with the breuitie, it might easily haue been answered ere this: If there had been taken almost but for euery leafe a moneth: there are scarce so many leaues in it, as there are monthes past since it came forth, what remayneth then, but that I renew my sute, that herein (with the consideration of Christ and his flock) you would haue regard to your own honoures and credit, that it be not further spread, and sayd you could not answer it? They do not satisfie themselues with politique reasons, in that that some say euen from your L. that it is a subuersion of a state, it is a great troubling of a gouernance. They say the question is not, whether it be a troublesome thing to bring that in which they would, but whether it be a truth that those men say or no? If that be once resolued, then haue they to stay themselues: They are ready enough to object the difficulty of *Elias* time, how hard a thing it was in the eares of the King and people to speak to them of the worship of one God, which were now doing worshippers of their Balims; what an vnpossible thing it was to bring in the true priesthood of *Moses* amongst a sort of Idolaters which had cast *Moses* out of the temple. They haue the example of Christ and his Apostles at the fingers ende, and that the Priests then sayd, by what authority doest thou this? And againe to Pilate, if thou let him go thou art not Cesar his friend. In his good and iust purpose they could accuse him of treason, of a conspiracie, and for their own parts aske him by what authority and so is it now say they with our Bishops, they goe not to the Scriptures, as Christ willeth in the person of the Scribes, but they cry out against these poore men, they are not the Queenes friends, they make a trouble in the state, these and such like are their words: your Honours haue to consider vpon the matter accordingly. And thus much to your Honours wishing your safety, if it so please God without any shaking, and that your Thrones may stand for ever, if they bee from God, which these

1. Reg. 18.
17.Math. 21.
33.

Ioh. 19. 12.

Acts 4. 7.

men seeme to call in doubt, and I trust your Lordships will shew in vaine, and how vainely they stand.

Now to you my brethren, which are of the inferiour sort I haue to desire you to cleaue to the truth, and bee not moved for whatsoever. If this be truth which our honourable Cleargy do now maintaine, cast away that peevisish and fond booke, let not a leafe of paper scrabled, and blindly by stealth Printed, more prevaile with you, then an order so long maintained by ancient Canons, & the Civil Law; Let not one or two private men of no account, or countenance, more perswade with you then multitudes of good place, and doers in the behalfe of your vertuous Prince and Country.

Let not the iudgement of yong men prevaile against the gray heads of old Fathers, forso may you quickly fall from a truth, and go astray when you thinke you go straight. Set before you the example of *Rehoboam*, who if he had followed the advice of his old Counsellours, and not the rash and greene heads of yong men, his kingdom had not beene so soone rent from him. But if on the contrary side, the truth go on their side; if by good and diligent conference of the scriptures, you may see that they are in the right way, then what other counsell should I giue you, But if *Baal bee God, follow him, if the Lord bee God follow him*: Better it is to obey God then man. Better it is to go straight with *Elias* and *Christ*, then to go a whoring with all the *Baalites*, *Scribes*, and *Pharises*: A multitude may as easily erre as one, it was so then, it is so now, foure hundred and fifty Prophets of *Baal* for one *Elias*, foure hundred falsie Prophets against one *Micheas*: the most part of the world now *Mahometists* and *Papists*: and surely it was truely said of him, whosoever he were, *Nihil omnino agimus qui nos per multitudinis exempla defendimus*: Wee do nothing at all, which defend our selues by the example of the multitude. Not alwaies the best learned were the wisest in Gods matters, example of *Nicodemus*, who understood not what it was to be borne againe? Not alwaies the wisest favour wisdom most, but rather resist it, and strue more for the washing of hands and pots then they do for the Kingdom of God. Maisters of Religion are not alwaies the most zealous in setting forth a truth, sometimes they can say to the poore lame man, *Sabbatum est*, it is the Sabbath day, *non licet tibi tollere grabbarum*: it is not lawfull for thee to take up thy bed, and if the blind wil stand & dispute with them, and say that *Christ* is not *homo peccator* a sinfull man, although to their thinking, *Sabbatum non seruat*, hee keepeth not the Sabbath, he shall bee excommunicate. The unlearned sometime are so allowed of God for their good and godly endeouour, that hee maketh them schoole-maisters of the learned and great Doctor. Look upon poore *Phillip* how he instructed *Nathaniel*. *Inuenimus illum*, we haue found him of whom *Moses* wrote, and the Prophets even *Iesus* the son of *Ioseph*, that man of *Nazareth*. And let not the vilenesse of *Nazareth* any thing amaze us, such falsie preiudices may shut up the Kingdom of heaven against us: wee cannot say that no good can come out of poore mens studies, if wee do so, wee should speake foolishly as they did in those daies; *Can there any goodnesse come from Nazareth?* God is not indeed bound to *Nazareth*: no more is hee debarred from doing good by *Nazareth*: Hee is not bound to any poore simple man, no more is hee cut off from shewing the vision of Angels unto Shepheards, and himselfe to women, but slender messengers to the sight of the world, to enforme the world and witty, of the birth and resurrection of *Christ*. It saith oftentimes also, that the wise and mighty men of the world will say to *Christ*

1. Reg. 12.8

1. Reg. 1. 21

Acts 4. 19.

5.30.

1. Reg. 18. 1

22.

1 Reg. 22.6

Ioh. 3.4.

Ioh. 9. 30.

Mat. 7. 2.3.

Ioh. 5. 16.

Ioh. 9.34.

Ioh. 1. 46.

Mark. 1.

Luk. 2.8.

Math. 22.

Math. 28.

Ioh. 20.28.

- Luk. 19. 39** Christ, (of and against the crying out of his poore Disciples) *Chide them*: But if they do know, you know what Christ said at that time, and he saith so now too: *I tell you, if these hold their peace, the stones shall straight way cry out*: his Disciples may hold their peace, I say the Bishops may hold their peace, and I say, because Christ said, stones, these stones may speake. There may bee a foule glosse made upon a good matter, an evill favoured cloak put upon a faire body. The truth may bee accused of sedition, of trouble, of breaking of States, if it bee so, it is no new thing, if yee bee once assured of an undoubted truth, if it be not foule within, and faire without, if it be gold and siluer, and not stubble grounded upon the true foundation Iesus Christ care you not: for that
- Luk. 20. 20** Christ called his truth, a *Sword*, a *Fire*, and he himselfe long agoe was spitted at
- Ioh. 11. 20.** for that, and accused too, *Non est servus supra Magistrum*, there is no servant
- Mat. 10. 25** aboute his Maister, if they called the Maister of the house Beelzebub, how much more *them of his household*? The more that men are cried out upon for calling for the practise of Gods word, if it should destroy all policies in the world, (although they that say so, say nothing, for the contrary is true, the practising of Gods word, and walking in his religion vprightly. is the establishing and strengthening of kingdoms) the more I say they are cried out vpon, the more they ought to go forwards, as well as the blinde man did when whole multitudes bad him hold his peace: they may not cease I say, although whole multitudes cry out against them, and say hold your peace, hold your peace, if they will be restored to their sight, and be deliuered from blindnesse, to cry, and to cry out a loud: *Thou son of David haue mercy on me*: These poore men may cry out, yea ought to cry out, if they see vs in blindnes, *O son of David haue mercy on them*, and so they deserue our fauour and friendship, rather then prisons and Newgate: if we be blind, I say if we be, for that will be discuffed, I trust by the learned. And if they hold their peace, we haue to thinke we are in blindnesse, and that they cry well, *sonne of David haue mercy vpon vs*. In deed if their booke be true (and that I may speake as one of you, simple and vnlearned, I shall thinke it to be true, vntill I see it confuted by the scriptures) then will I also as well as you, as well as they, cry out in despite of all the multitude, because I haue a greater desire to be restored to sight, then feare to displease them, *O sonne of David haue mercy vpon vs*: And if all Ierusalem should be displeased because I say blessed is he that commeth in the name of the Lord, yet would I alone cry out, blessed is he that commeth in the name of the Lord, were it as new and as strange as it was then, seeme it neuer so great a monster to call the Samaritanes from worshipping in the mountain Garazim, or the Iewes from the settled place in Hierusalem, from an old & ancient custom, which hath possession many hundreth yeeres, yet had I rather be with Christ, than with the woman of Samaria, vntill she come to Christ. Antiquitie may deceiue vs, nay we see it hath deceiued vs, I can not tell whether it would still deceiue: it is not true to
- Ioh. 14. 30.** say it is old, therefore it is good: Sathan hath been Lord of this world a great while: Antichrist of Rome pleadeth the countenance of many yeers (I know not) how many C. yeers, neither doth it follow, It is new, therefore it was naught: it was said to Christ, what new doctrine is this: yet it was no false doctrine: so said the false Priests and Bishops of Pauls doctrine, and the rest, but it was not therefore naught: will you trie the old and the new, and see in deed which is the new, which is the old, search the scriptures. If it be found there, it is olde, say Bishops what they will, let the Priests call it as new as they list; if it be not
- found

found there, it is new, let them say what they can, and bring netter so many fathers, and neuer so good fathers: better then she brought, I am sure they cannot & yet did Christ preuaile, and so will he still: for he is the same in his word, that he was then in bodely presence, the writing of the Apostles do paint him out truly, and nothing but him. If it be true that they say, that this authoritie of Bishops. & Church hierarchie which they maintain, come from the Pope, and hath no ground but in his law, & that God cannot suffer to be serued according to mens pleasures in ruling of his house, as though he were such a foole that he could not set order himselfe or were carelesse (which is no point of wit) that he did not: or that he see so little, as to deuise an order which could not be for all times and places, so that we should haue need of a new holy Ghost: for all this followeth vpon that ground that they stand vpon) away with that vile doctrine or whatsoeuer ye list to terme it, what inconuenience so euer were like to ensue, what antiquitie so euer be against it, for you se there is a blasphemie ioyned with it, which maketh our God a foolish a carelesse, an vncircumspect and vnprovident God.

Well peradventure they see something more then they say, and some things I am sure they would haue to be reformed, which they cannot bring to passe as they would, and therefore thinke it better with pollicie to saue the Gospell, then to haue it cleane shut out: It is a common saying of two euils it is best to chuse the least: better it is to haue a Gospell of Christ ioyned with a peece of Antichrist, then to haue none at all, thus they perswade themselves, the other do not so, they thinke it not lawfull to ioyne God and Beliall together, surely they haue some reason, nay they haue great reason, for what societie hath light with darknesse. If all the world might be gained which a little breach of Gods word, it were not to be done, better it were that the whole world should parish, then one iote of Gods truth should be ouer slipped: Pilate thought he had behaued himselfe wisely when he whipped Christ: and put vpon him a robe of scarlet, thinking by that meanes, making him to appeare vile to the Iewes, to haue had him let goe, that they might haue contented themselves with that litle punishment, and so might Christ haue preached still. But it is wickedly done to policie the matters of Christ after that sort. Who so euer thinketh by putting a fooles coate vpon Christ and clothing him with a garment which is not his own, to entertain him still, & thinketh he is content by such means to haue licence to go preaching amongst the people, he deceiueth himselfe, and shal right well vnderstand at the day of accounts, that God wil not be mocked. Thus in some respect you haue well to weigh the things that are put forth vnto you by the Scriptures, without further circumstances, least in leauing the rule, yet go out of rule. But I doute not but our Lords & Clergie will quickly shew you whether it be well ruled or no, they haue said already in their sermons to you, that it is a very foolish book, I trust they will giue it vnto you in writing, that you may the beter wey both. But before al things take heed to the word let not the shew of man deceiue you: Peradventure some of you wil be perswaded because a Bishop an olde man, a very learned man saith so, because this state hath continued a great while many years amongst good fathers: do not so, that is no wrrrant of the word, you haue had examples enough to shew vnto you: how easie it is to bee deceiued therein, on the other side let not the simplicitie of men beare you away, for that way also you may erre: the onely straight way (as I haue tolde you) to keepe you from going astray, is the word of God,

Iohn. 10. 1.

2. Cor. 6.

14. 6

Ioh. 19. 1.

Ioh. 5. 39.

Acts 2. 21.

Rom, 8. 17. where with they as well as you, I trust, will be content to be tried, otherwise they haue no ground against the papistes: if they will not, but refuse to be iudged by the word, leaue them there, those pore prisoners haue the right, whether they be whipped and scourged, or viterly hanged, and assure your selues as well of them as of your selues, if they suffer with Christ, they shall be glorified with Christ, and so shall you. That we may so do, God giue vs the knowledge of the truth, and when wee know it to stand stedfast in the truth, that the loue of the world, and feare of man (may not more preuaile with us then the loue of heauen and feare of God. These things that I haue saide vnto you rudely, I pray you to take in good part (good brethren) both you that are of the learned sort, and you that are of the simpler, I pray you lay forth the truth, as your duetie bindeth you, and you giue eare to the truth. Confute scismes by the scriptures, and iudge you them by scriptures also, as prisons be vsed so let the word which is the armor of your warfare be practised: Let not Newgate be the onely meanes to stay false proceedings: If you do so, where error is redressed by the magistracie you shall be iudged because you did not your duty, and bring them into the way if they be out, or by such good conference they bring you home. The which the father of all mercies graunt through his sonne Christ by our comforter the holy Ghost.

A SECOND AD- MONITION TO THE PARLIAMENT.

IEREMIE 26.

Vers. 11. Then spake the Priests and the Prophets vnto the Princes, & to all the people saying, This man is worthy to die: for hee hath prophesied against this Citie, as yee haue heard with your eares.

Vers. 12. Then spake Ieremiah vnto all the princes, and to the people saying; The Lord hath sent me to prophesie against this house, and against this City, all the things that ye haue heard.

Vers. 13. Therefore now amend your waies and works, and beare the voice of the Lord your God, that the Lord may repent him of the plague that he hath pronounced against you.

Vers. 14. As for me, behold, I am in your hands: doe with me as you thinke good and right.

Vers. 15. But know yee for certaine, that if you put me to death, yee shall surely bring innocent blood vpon your selues, and vpon this City, and vpon the inhabitants thereof: For of a truth the Lord hath sent me vnto you to speake all these things in your eares.

TO



TO THE GODLY READERS,

Grace and peace from God &c.



THE Treatise ensuing (Christian Reader) being indeede purposely meant, as the title pretendeth, to be a second Admonition to the Parliament, as yet not being dissolved, cannot choose I am sure, but bee read of diverse that are not of that honourable Assembly at this time, so that though the Treatise is principally directed to them, yet the knowledge of the matters, as it must needs passe further, so are they necessary to bee further knowne, and they are the liker to take good effect, by meanes of the generall consent of those that like them, and especially by meanes of the faithfull prayers which many good men shall powre forth to God for his gracious good blessing therein: VVherefore some thing was to be said in a Preface, as me thought, which might bee directed to thee (Christian Reader) who-soeuer thou art that lightest vpon this booke to reade it. And would to God many moe might reade this booke then are like, because much worse will bee said against it by them which shall speake of it by heare-say, then could or would be said, if all read it that will speake of it: whereof we haue had too much experience in the former Admonition. But we haue cast our accompts, which doe bend our selues to deale in these matters, not onely to abide hard words, but hard and sharp dealings also for our labour, and yet shall wee thinke our labour well bestowed, if by God his grace, we attaine but to thus much, to giue some light of that reformation of Religion which is grounded vpon Gods boke, and somewhat to haue opened the deformities of our English reformation, which highly displeaseth our eternall God. Neuerthelesse, if it might be, we would be sorry to offend any, but especially any good Christian man: for our purpose is not (if we may chose) to purchase more hatred, or geet vs more enemies; for vnderferued we haue of that, and them far too many already, and to offend the godly man is farre from our meaning: for God knoweth we altogether seek to doe such good.

But what is there in our bookes that should offend any that be, or seeme to be godly? And yet some man may say, either there is much amisse in our bookes, or else we haue a great deale of wrong offered vs; and that by such men as would seeme to be the fathers of all true godlinesse: for the authors of the former haue been, and are, hardly handled, to be sent close prisoners to Newgate, next doore to hanging; and by some of no meane estimation, it hath been said (as is reported) that

These matters necessary to be further known, then to the Parliament only.

Heare say doth much hurt.

What wee would bee glad to attain to by this & such like bookes.

We haue too many enemies and too much hatred already vnderferued,

Next doore to hanging.

it had

it had beene well for them, if they had been sent to Bedlam to save their lives, as though they had beene in perill of being hanged: And another likely Prelate said, if they were at his ordering, Newgate should have beene their suretie, and fetters their bonds. And yet now that they have had the law, and I think with the most too, that they were close prisoners, they are found neither to have been traytors nor rebels, and if it had beene tryed by Gods Law, they should not have beene found to have offended against that Law at all, but to have deserved praise of that Law, and of the Church of God, as rightly that learned man Master Beza saith they deserue which oppose themselves against such endeavours as they doe in that little booke, farre worse then those, which he calleth a manifest falling away from Christ. And I pray thee gentle Reader marke these words well, of that great learned, and noble M. Beza, and it shall answer for them to two men principally, that have earnestly declaimed against that Admonition, and the Authors thereof. The one said it was a foolish booke; the other said the Authors were too rash in setting it forth without a councill, and I wot not what allowance before it were defined. But this learned man answereth them both with one word, *That it is a commendable vwork and deserueth no dispraise.* And whatsoever the declaimer saith, they shall be circumspect enough, that shall avouch undoubted truthes out of the Scriptures though they wait not for the consent of a few, no nor yet of many, for Master Beza dare say, it is a manifest falling away from Christ to maintain pluralities of Benefices, licences for Non-residence, &c. though he heare not that any Councell hath agreed upon it in England, for he knoweth it is a resolved truth in all right reformed Churches, and specially in the Scriptures. And what I pray you have they done amisse, but the declaimer also offended in it, if it be an offence? They have published in Print that the Ministry of England is out of square; and he hath published at Pauls crosse, that the Bishops of England have beene uncircumspect in making Ministers, and that hath hee published before any Councell in England had determined it. Would to God hee had never done worse fault, nay, would hee had not more offended there, which hee craved pardon for, when hee had done it, and yet so, as hee said he cared not though they pardoned him not; for he thinketh of the like, that he need not care for offending the pore members of Iesus Christ, and for as much as hee spake against them two in Newgate, hee shall never go to Newgate for saying the Bishops were uncircumspect. I could wish such to be more circumspect what they say to offend the simple and poore members of Christ. Let such men remember the penalty threatned, *better a milstone tied about their neckes, and they drowned in the depth of the sea.* Now I need not aske what they have answered to that booke, for they have answered nothing, but *that it is a foolish booke, &c.* but with godly wise men I trust, that will not bee taken for a sufficient answer, as indeed it is not. They say there is an answer towards; for my part I long to see it, and yet to say truth, I should be loath,

Newgate
when surety,
and fetters
their bands.

The authors
of the former
admonition,
no rebels by
our Law, and
by Gods law
no offenders.
Epist. fol. ult.
pag. 1.

Two Decla-
mers against
the former
Admonition.

Licences for
pluralities,
non-residence
and such like
licences used
amongst us,
is a manifest
falling away
from Christ.

Peradventure
he forgate
himselfe.

Math. 23.
I say unto you,

An answer
towards

loath, considering they cannot but betray their weaknesse to the Pa-
pists, or else confirme them in their follies, but principally offend the
Church of God. And in part, you shall perceiue their dealing, in a col-
lection that they haue made of those things which they mislike in the
former Admonition, by a short treatise containing a confutation of
their collection, or view as they call it. The Treatise came to our hands,
the authour unknowne, and we haue thought good to impart it to thee
(Christian Reader) that thou mightst see and consider. But what stand
I so much in defence of the former admonition: Some peradventure
will thinke I had need to speak for this second more. But till I heare
more, I will say little: yet thus much I say, if some suppose it to be
particular, and to touch the quicke too neere, let them thinke withall
how necessary it is to be known, and further, that these deformities be
the cause that we require reformation, and what an intollerable thing
it is to suffer all these enormities amongst vs. And if some doubt whe-
ther all the particulars be true that are heere named, let them seek exa-
mination, and they shall finde far worse matter then is heere alledged.
They shall finde such stomacke of one side against the other, that they
cannot abide any thing, never so well done of the other side, and that
of a stomacke. I will not open an old ulcer, or examine why the Ge-
neua translation and notes of the Bible finde so little favour, although
to this day no translation is so good in England: I will not rip up among
our Prelates the Simony, the treachery so particularly as is come to
my knowledge. But those particulars which I haue touched, the very
occasion hath forced me to it, and such iust occasion I may haue, that I
may be more particular hereafter. Now, whereas some very unprop-
erly (as I thinke) do say, that we in this do uncover our fathers priuities,
and would wish us to forbear so to do. VVe are of their minde that
Cham did naught, but they shall not finde us like that ribauld Cham,
which tooke delight in that nakednesse: they shall find the time-servers,
and such as dally with the shame of nakednesse in this time, they shall
finde them to take Chams trade, but for us, we would, and did what
we can, to couer this shame with a right cover, that is, with a right re-
formation, and that do we going backward, as men loath and sorry to
heare of the nakednesse, and desirous to cover it, that our fathers, (if
they will be our fathers) may no longer shew their shame.

Againe, whereas some men (and that good men too) will say these
Treatises are too hote for this time, I wish to know wherein, whether
in the matters which we handle, or in the handling of the matters.
The matters are Gods, wherein wee may not minse him. And the de-
formities haue continued long, and are manifestly intollerable, where
against we are commanded to cry out. Cry out and cease not, lift up thy
voyce like a trumpet, and tell my people their wickednesse, and the house of
Iacob their finnes, saith the Lord to his Prophet, which saying, and the
verse following, doth do so belong to us, that we shall hardly answer
it to God, if we do the contrary, and scarce well answer it that wee

What their
dealing will
be, is scene by
that which
they haue al-
ready done in
this.

Points to be
thought of.

Seeke exami-
nation.

Stomacke.
Geneua Bi-
ble.

Unproper ap-
plying of
Chams ex-
ample.

Gen. 9. 22
Cham a Ri-
baulde.

Time-servers
take Chams
trade.

Gen. 9. 9.

These treati-
ses too hot
for this time,
answered.

Gods matters
not to be min-
sed.

Esa. 58. 1. 2

Esay 30. 9.
10. 11. 12.
Gal. 1. 10.
Exod. 32. 19
10.
1. Reg. 18.
18. 27.
Math. 3. 7.
8. 9.
2. Cor. 5. 13
3. Ioh. 9. 10
Math. 15.
23.
Words framed to the
matter, and
not to serue
affection.

Ioh. 17. 17.
A good issue
where mat-
ters of religi-
on are tried
by the word
of God it
selfe.

A craft of
the Papist
to amaze the
people with
a shew of
authority.

An humble
request to her
Majesty.

Ill will neuer
said well.

Rom. 13. 1.

Es. 42. 23.

2. Chro. 19.

4. 5. 6. 7. 8.

1. Esd. 1. 2.

3. 4.

Most assured

judgment.

haue forborne so long. And who they be, and what the Scripture thinketh of them, that require that their Preachers should speake pleasing things, it is more evident then that I need to amplifie that point. Againe, that they which study and endeavour to please men are not the servants of God, *Pauls* words are plaine. Now for the handling of the matters, whereas some will say, such a sentence is too hot, and such and such a word is too sharp, if they measure our zeale with the zeale of milde *Moses*, of *Elias*, of the Prophets, of *Iohn Baptist*, of *Paul*, of the Apostles, of *Iohn* the elder against *Diotrephes*, of **CHRIST** our Saviour against the Pharisees, I trust they shall finde vs to keepe our selues within the bounds of the examples of the Scriptures. And if they marke our writings well, they shall finde vs to haue vttered nothing but true and necessary matter, and to haue framed our words vnto our matter, and not to haue sought words to serue our affections. But they which speake slanderously of them that offend not, of those that serue God in their doing, which call them rebels and seditious, which are faithfull subiects to God and their Prince, which either wrest mens words, or falsifie them, what deserue they? God forgieue them that, and far worse matters for his Christs sake, and giue them better minds towards his true Church and a right reformation. And yet for asmuch as we heare they will answer vs, this I say, if they wil keep them to the truth it selfe, the word of God, then will the matters shortly come to a good issue, but if they draw vs to other trials, there will proue craft in dawbing, as they say, for that hath been the craft of the Papists to rig vp all corners, and to finde all the shifts they can, to haue scope enough to varie a lie, to say much, nothing to the profe, and yet to amase the people with shew of authority. But if they will answer vs still with cruelty and persecution, we will keep our selues out of their hands, as long as God shall giue vs leaue, and content our selues with patience, if God suffer vs to fall into their hands, and surely wee shall hardly escape them, if they and their doers, which be certaine persecuting Printers, may haue their wils. And heere humbly we beseech her Maiestie, not to be stirred against vs, by such men as will endeavour to bring vs more vnto hatred, which will not care what to lay to our charge, so they may oppresse vs, and suppress the truth. They will say wee despise authority, and speake against her So- veraignety: But O Lord what will not envie say against truth? Ill-will (they say) never said well. No, no, wee heartily, plainly, and faithfully professe, that the chiefe Gouvernours in ciuill matters, haue chiefe autho- rity ouer all persons in their Dominions and Countries, and are the fo- lter fathers and nurfes of Christes Church. And as *Iehosopbat* hauing chiefe authority, did by his authority, set vp and defend not onely the ciuill gouernement, but also the true reformation of the Church at that time, in his dominion, and *Cyrus* in his, so we refer the same authority to our Soueraigne, beseeching her Maiesty and the whole State to pro- ceede in it. And this is most true, that her Maiesty shall not finde bet- ter subiects in her land, then those that desire a right reformation, whose goods,

goods, bodies and liues are most assured to her Maieſty, & to their coun-
trei, and which ceaſe not to poure forth their hearty praierſ vnto God
for her Maieſties long and happy raigne in much proſperity, to bee an
ancient Matrone in Iſrael, in the Church of God in England and her do-
minions, to defend and maintaine the ſame in much peace and godlines
all the daies of her Maieſties naturall life, and to bee crowned after in
heauen with eternall glory, which I beſeech God by the working of
his ſpirit fully to accompliſh and performe for his Chriſts ſake: which
thing alſo (Chriſtian Reader) I beſeech thee to commend vnto God con-
tinually in thy earneſt praier. And thus for this time, deſiring thee to
peruſe this treatiſe with a ſingle eie, as alſo I deſire all thoſe that are
of the honourable aſſembly of the Parliament to doe, for the time that
the Parliament continueth proroged, that they may be well acquain-
ted with the matters when they come together againe: I doe commend
you and them, and continually will commend you both in my earneſt
praierſ vnto our good and gracious Lord God, to whom in trinity of
perſons and vnitie of Godhead, be aſcribed and giuen all authority, do-
minion and power for ever. So be it.

A ſingle eye.



A SECOND ADMONITION to the Parliament.



It is no new matter to ſee the faithfull and profitable ad-
monitions of God his preachers curriſhly reiecte of them,
which ſhould gladly and thankfully heare and embrace them,
which ſhould obey them, which ſhould to their vttermoſt pro-
mote them, which ſhould employ themſelues to defend them:
and yet it is as old a cuſtome as it is lamentable, to finde ſuch
as ſhould be moſt friends, moſt foes. To leaue the eldeſt times
when ^a Abel found no worſe friend then Cain his owne bro-

ther, when ^b Iſmael persecuted Iſaack, when Eſau ^c Iacob, when Ioseph ^d was
persecuted by his owne brethren, when Moſes ^e was faine to flie from Egypt
because of the Iſraelites, and ſo forth till the time of the Prophets when ^f Ieremy
found leaſt fauour at the Priests hands, when Ozeah ſaith that ^g Gilead the col-
ledge of Priests was a City of wicked doers, and polluted with blood; when
Amas was ſo ill intreated by ^h Amaziah the Priest of Bethel, yea leaving theſe
and comming nearer, when our Sauour Chriſt crieth ⁱ wo to the Scribes and
Phariſees, exact interpreters of God his law, because of their hypocrisie, who
though they would faine ſeeme holy, yet had they not the hearts to yeeld to the
truth preached by our Sauour, because their credit and gaine (as they thought)

^a Gen. 4. 8.

^b Gal. 4. 29

^c Gen. 27.

^d 41.

^e Gen. 37.

^f 21.

^g Exod. 12.

^h 13. 14.

ⁱ Ier. 26. 8.

^j Oſe. 6. 8.

^k Amos 7.

^l 10.

^m Math. 23.

ⁿ 13. 14. 15.

lay

* Ioh. 11.

47.

* Math. 26.

48.

* 2. Cor. 11

26.

lay another way: they therefore yeelded not, but in steed thereof they slandered Christs person and his doctrine, they bent themselues wholly against him, they persecuted him, yea, the text is plaine, that Pharisees and Priests all of them counselled against him, left him not till they brought him to his death, nay which is more, one of his owne company, one of the principall, one of the twelue, ¹ Indas betraied him. Let vs cast our eies vpon the Apostles, they found not onely the Pharisees and Priests their Masters chiefe persecutors, to be theirs also, but diuerse = false brethren, I say brethren, but false brethren, neuertheless they went and were taken for brethren, these I say they were endangered by: so then, to ouerpasse the examples of the Church since, as they are reported in the Ecclesiasticall hystories (because we haue and may haue, euer best light by the Scriptures) this is it I would say, that in these our daies, the Preachers find no lesse favour, nay they are not more slandered and persecuted, by any, then not onely by the learned of the popish profession, but also by such as would seeme pillars of the true Religion. And surely a strange thing it is, and a marvelous case, and much to the dismay of many that it should be so, saving that in perusing the Scriptures it is found to haue been commonly vsed.

There were two little Treatises lately set forth, both tending to one end, namely to admonish the Parliament, what it had to doe touching Religion, and tending to one end, they beare one name, that is, *An Admonition to the Parliament*. The matters therein contained, how true soeuer they bee haue found small favour. The persons that are thought to haue made them are laid in no worse prison then Newgate: the men that set vpon them are no worse then the Bishops: the name that goeth of them is no better then rebels, and great words there are, that their danger will yet proue greater. Well, whatsoever is said or done against them, or whosoever speake or worke against them, that is not the matter, but the equity of their cause is the matter. And yet this I will say, that the State sheweth not it selfe upright, if it suffer them to be molested for that which was spoken onely by way of Admonition to the Parliament, which was to consider of any such admonitions, and to receiue it, or reiect it without further matters to the Authors, except it contained some wilfull maintenance of manifest rebellion or treason, which it cannot be proved to doe.

Againe appealing as they do to that highest Court of Parliament, from the lower of the Bishops, and Commissioners, because they finde not equitie, at their hands, nor cannot: the Bishops, who are in their Admonition most touched being cheefest in Commission; alledge the Parliament what it will (as some say it was not in forme of law, and Imprinted, and yet I trow there may be found presidentes of the like, as that of Roderike Mors, the way to Common weath, the Complant of the beggers and such like.) All honest men shall finde lacke of equitie, if their safetie be not provided for in this respect, yea, and their appeale thought vpon, heard, and yeelded vnto. If it were the case of any number, for worldly respects, this high Court were to provide for it, but being the case of the whole Church of England, and Ireland, and in deed God his cause, all good consciences shall condemne that Courte, that provideth not for it, but reiecteth it. The scripture is plaine, it shall be easier for Sodom and Gomorha in the day of iudgement, then for such a Court, God giue it grace to provide for it, or euer it be dissolued, and pardon the negligence already committed, for otherwise, surely there is no other thing to be looked for, then some speedy

Speedie vengeance, to light vpon the whole land prouide as well as the politique Macheuils of England thinke they can, though God do his worst: but shut God out of your assemblies and courts, as hether to in this your last Parliament you haue done nothing therein as you ought, no though you haue been solicited, but haue suffred them that were your solicitoures to be molested, you shall finde, both that you ought to haue sought the ^{kingdome} of God first, and also you shall finde, if you consider not your own wayes in your hearts, how you think it a time to builde seeled houses, to deuise lawes for the preservation and prosperitie of your common wealth, and neglect Gods Church, leaue that wast, prouide not for that, you shall find (as the ¹ Prophet saith) that yee shall sow much, and bring in little, ye shall eate, and not haue enough. As for the Conuocation house, whereof many haue conceiued a maruellous opinion, and which should of duetie looke to these matters, common experience doth proue that they do for the most part apply themselues to the time, and seeke rather to please and follow worldly pollicie, then sincerely to promote Gods cause, and to publish his truth. And hereof their last Conuocations can be good witnessses, But you say the Bishops are good men, and great clearkes, they know what they haue to do, and possible some of them do, except the God of this world haue blinded their eyes, and so did some of the Popish bishops: but you were deceiued by them, and you are like to be deceiued by these, if you trust them so far, as experience teacheth: Neuerthelesse you shall die in your sinnes you shall both fall into the ditch. But some will say that the admonition hindered other things, As who should say that to further Gods cause, is to hinder other matters that be profitable for the common wealth: doth the knowledge of God, and the promoting of his glory, hinder profitable lawes: that is a thing that I would gladly learne, for I could neuer vnderstand it before.

Wherefore this may be as a second Admonition, with the like minde as afore by them, to craue redresse of the great abuses in our reformation of Religion, some being continued from the Papists, some devised by the fantastical heads of vaine men, and some though not maintained, yet suffred and not reformed unto this day, yea and further, as they afore, wee againe appeale to this high Court of Parliament from all other Courts, being ready to defend that which I write touching the substance of it against al men, and that upon the perill of my life. Let me be but uprightly heard and interpreted. The matter is Gods, overpasse it not lightly, for wee may not (though you devised lawes to cut us off, as by some one Bishop you haue been ere now provoked) for our part thus leaue it. The other books are short (as it was requisite to present to you) and therefore they haue not so much told you how to Reforme, as what to Reforme. They haue told you of many things amisse, and that very truely, they haue told you in generall, what were to be restored, but how to do these things, as it is the hardest point, so it requireth, as themselues say, a larger discourse. I meane therefore to supply (as shortly as I can, because I write as they did to you) some thing that may make to the expressing of the matter, so plainly that you may haue sufficient light to proceed by, till they which are endued with greater giftes, discusse it more exactly, or till we our selues, who haue begun, may haue further oportunitie to proceed, if it be neglected of their part which could do it better. And yet this I dare say, for the substance of those Treatises (which is it that galleth the aduersaries most, howsoever they quarrell with them upon words) that it is so grounded upon the undoubted truth of Gods

Mat. 6. 33

Ag. 1. 5. 6

Eze 33. 8.

Math. 15.

14.

* *Understand this of the Diuine, as*
Job. 12, 31.
Job. 14. 30.
Eph. 6, 12.
2 Cor. 4. 4.
Mal. 2. 2. 3.
Rom. 10. 2.

booke, that the devill of hell, cannot with his colours blemish it, saue he may seek to suppress it by violence: nor any but he, and those whom he hath deceived, or whom God hath not yet given so much light unto, will or can stand against it. I would, and do therefore earnestly admonish them that know, to know as they ought, and to do as they know, and to beware of the * God of this world, that he deceiue them not, for the time will come, that this * dung shall be thrown openly in their faces, to their everlasting shame that maintain it, like as at this day it hath befallen to the sencelesse Papists, who will never giue over, till they can neither will nor chuse, with shame enough. Next I would, and do earnestly admonish those that are ignorant, to learne to know, and to beware of a blinde zeale; which is more violent and uniuert then ought else, carrying men headlong to maintaine that they haue no reason for, and wickedly to gaine-stand the expresse truth, to their endlesse perdition.

Now to the matter, I say, that we are so scarce come to the outward face of a Church rightly reformed, that although some truth bee taught by some Preachers, yet no Preacher may without great danger of the lawes, utter all truth comprised in the booke of God. It is so circumscribed and wrapt within the compasse of such Statutes, such Penalties, such Iniunctions, such Advertisements, such Articles, such Canons, such sober Caveats, and such manifold Pamphlets, that in manner it doth but peepe out from behind the screen. The lawes of the Land, the booke of Common-prayer, the Queens Iniunctions, the Commissioners Advertisements, the Bishops late Canons, *Lindwoods* Provincials, every Bishops Articles in his Diocesse, my Lord of Canturburies sober Caveats, in his Licences to Preachers, and his high Court of Prerogatiue, or graue fatherly faculties, these together, or the worst of them (as some of them be too bad) may not be broken or offended against, but with more danger then to offend against the Bible. To these subscribing and subscribing again, and the third subscribing, are required: for these, Preachers, and others, are endited, are fined, are prisoned, are excommunicated, are banished, and haue worse things threatned them: And the Bible that must haue no further scope, then by these it is assigned. Is this to professe Gods word? is this a reformation? He that could not abide strange fire in the old Law, but burnt them that used it, what will he do to us in the new Law, that erect a new and strange Course, or Word, to rule his Church by? What did the Pope but so? he did suffer Gods Word to haue a course as farre as it pleased him, so that he might haue the whole authority about it; so did the Popish Church: But we say the Word is about the Church, then surely it is about the English Church, and about all these bookes afore rehearsed. If it be so, why are they not over-ruled by it, and not it by them?

Here falleth forth to be answered a shift of descant to turn and wind this matter: Forsooth these are not repugnant, saith one, to the word of God; no nor yet (say we) are they consonant: no more is chaffe like to quench fire, no, nor yet can it abide the fire, But gold can. Even so are these unable to quench the light of the Gospell; no, nor yet can they abide the course of the Gospell: but true Religion abideth the triall of the Word of God. As well reasoned it were to say, lay hay or stubble on the fire, for it will not quench the fire, and therefore it will not be consumed by the fire; as to say receiue this reformation, for it is not repugnant, therefore it will abide the triall of the Word; but the Scripture sheweth no such distinction of contrary, and diuers: For hee that is not with mee,

(take

(take he the Jewes part, the Turkes, the Papists, or the hypocriticall English Protestants part) * Hee is against mee, saith Christ. Math. 12; 30.

Another, he talketh for the Queenes supremacy. Out, saith he, may not the Queene do this and that, but you must call her to a reckoning: how allow you then her supremacie in Ecclesiasticall things (which are indeed to be determined in conferences and Councels, and that by the warrant of the Word) you will proue very Anabaptists, not suffering Magistrates, nor any politike orders besides, and so he runneth away with alleaging Scriptures that command obedience to Magistrates, and say things must be done orderly and decently, and hee deviseth many foule names and reproaches for us. But heere her Maiesty is to bee humbly entreated, that of her clemency, shee will abide us (who are bound by dutie, and obedience to God) freely to discusse all things as they are set forth in the word of God, though her Maiesty otherwise thinke it strange, and also haue enough to exasperate her Maistie against us poore men, who are farre unable to abide her displeasure, and would be sory to offend her: if it might please God to encline her Maiesties heart to consider of our cause, and not to bee turned from us by the importunatnesse of our adversaries, nor by any other preiudice of our persons or places: but to deale with us even according to the truth of the matters we deale in, which are according to the very word of Almighty God, or else if it will not fall out so, wee will be content to abide her displeasure and sharp punishment. But if it fall out so, then as an inferiour Magistrate may not rake the authority of the Highest into his hands, no more may any Magistrate usurpe Gods. Deut. 4.4; 10.1.8. To Caesar, * give that which is Caesars, and to God * Math. 22; 21. that which is his, saith our Saviour. None is so high in her Common-wealth, as her Maiesty; none to use the sword but she, and whom shee appointeth under her according to the Lawes of this Land, so that it bee not repugnant to their vocation, as to Ministers. Likewise none is so high in the Church as Christ, none to do any thing, nor any thing to bee done in his Church, but as it is appointed in his Word, either by precise or generall direction. And therefore it is allowed and commanded to Christian men, 1. The. 5. to try all things, and to hold that which is good, whosoever forbid without exception, Prince, or other: so that if 21. we examine every thing done in this Church of God in England, by the word of God, and hold that which is good, though the Law be offended, that Law is to bee reformed, and not wee to be punished: for whatsoever our persons or places be, if our matters we deale in be in Gods her Maiesty we trust, remembereth what the Scripture saith: Luk. 10. 16. Hee that despiseth you, * despiseth mee, and hee that receiveth you receiveth me. As we know this case to be cleere, so we trust and daily pray, that God will open her Maiesties heart to consider of it & us. But to these men again, let them shew us (if they can) by what authority they may enioyn us (if Gods Word beare them to bee Magistrates) to obserue the booke of Common-prayer, both in matter, and manner, as in their last Canons they forbid their Ministers to depart from one or other: it is wicked, to say no worle of it, so to attribute to a booke, indeed culled out of the vile Popish Service booke, with some certaine rubriques and gloses of their own device, such authority as onely is due to Gods booke; and inditements, imprisonments, and such extremities used against them which breake it, is cruell persecution of the members of Iesus Christ. And of all other grievous enormities laid upon this Church of God in England, this is the greatest, that it is not lawfull to utter that which we learne truely out of the Scriptures. VVee must be in danger of a premunire if wee follow not the Lawes of the Land, though they bee Cruell persecu. against

Acts 15. 2.

against the Scriptures, and in danger of a twelue monethes imprisonment, if wee speake against the booke of Common-prayer, though it bee against the word of God. Indeed if there were order taken for conferences, such as the Scripture commendeth to the Church for the triall of truth, when it is hard and darke, then were the dealing not hard, but upright.

* Deut. 4. 2

Thus shall
they be per-
plexed, that
follow mens
heads.

* 1. Cor. 7.
23.

Direct lawes
against Pa-
pists.

The cause
that all chur-
ches do not
agree.

Churches
may differ
in matters
of Order.

* Phil. 3. 16

* Eph. 4. 4.

* Ro. 10. 14

As for the Convocation house, I told you before what it was, and what may be looked for at their hands, and somewhat more shall be said of it hereafter. If that were said for the Bible, which is said for the book of Common praier, and which God saith in his law for * his Word, then were the dealing vpright and good. Now if they meane, by [not repugnant] that it is consonant in all and euery the contents thereof with the word of God, that can they neuer proue. But could they proue that, yet they snare the Church of God between that book and other books, which they obtrude with straight charge to be observed; which books do differ among themselves: as the book of Common Praier, and the Iniunctions about wafers: the booke of Common prayer, and the aduertisements about the Church vestures: the Canons against the pōstifical, in not ordering of Ministers *sine titulo*, the Preface of the last book of Homilies, and of the last new Bible, against the book of Common Praier in the maner of reading of the Scriptures. And in many things the Bishops articles in their seuerall Diocesses differ from this book, as about the standing of the Communion table, and fetching the dead to Church, and such like: but the Court of faculties, that for marrying without asking the banes, and many moe things differeth from it and all other their books, but chiefly from Gods Bible. What say we to this case? we are neither free to follow the Bible, nor out of doubt what to do by these books: butto follow God and his Word we are so free, that we are by the Apostle forbidden to become seruants * of men. If this be true, as who can deny it: then is it your part to rid our Church of these shrewd encūbrances. And whereas it was meant to bridle Papists, make direct lawes against them. Further, whereas our Church yet misleth of the right course of the Scriptures in our reformation, let your learned men be driuen to draw a platforme out of Gods booke (where it is described at full) according to his will in the same revealed, and the examples of the best Churches beyond the Seas, as Geneva, France &c. And the onely cause why our Church differeth from the Churches reformed of the strangers, or among our selues, or they among themselves, is because one Church suffereth not it selfe so to bee directed by the course of the Scriptures as an other doth. except it bee in those things of order, wherein one parish may many times differ from an other without offence, following the generall rules of the Scripture for order, as in appointing time and place for praiers, and so forth. So that we are so far off from singularity wherewith wee are commonly charged, that we desire to drawe by one line with the Primitiue Church, and the Churches best reformed at this day: for we say there is but one ^b line throughout all Countries, and at all times, as the Scripture speaketh, there is one ^c bodie, one spirit, one hope, one Lord, one faith, one baptisme, one God and Father of all, which is aboue all and through all, and in us all. The persons and causes that are to deale and to bee dealt with in the Church are certaine, and expressed in the Scriptures. The life of the Word is the ministry of the same, how shall they heare without a ^d Preacher, saith the Apostle. The former Treatises therefore haue rightly spoken against the bastard, idoll, and vnpreaching Ministry of this Church, and there-
fore

fore this I say, that first you must provide a sufficient maintenance for the sufficient Ministry, that in every parish they may have a preaching Pastor, one or more, provision that they intend only that charge. Is not the Scripture plaine; Thou shalt not let the ministry sell the mouth of the Oxe, that treadeth out the come. For our sakes no doubt 1. Cor. 9. this is written, that he that eateth should care in hope, that they which sow you spirituall things, might reape of you temporall things, which is no bad exchange &c. for you. Now to your hands our Ancestors have raised a maintenance, which Deut. 25. 4 is not so embeselled away, nor the property so altered, but that (though mens 1. Tim. 5. 18 devotions be cold to the Ministers) the state may easilie by law restore the Rom. 15. same provision againe, without losse in manner to any party. If none other 27. way may be found, then have the Bishops and Cathedrall Churches tempo- Deut. 18. 1. ralties enough to redeem those livings that be impropriated, or otherwise out, and to better those livings, which are too small, and as I thinke to be employed to other good vses of the Church also. But wee will not stand with you so much in the manner of the raising of their provision; for raise it as it shall please God to put you in minde, so that you provide sufficiently for your Ministers, that they may bee of ability to maintaine their charge, and to bestow vpon fit furniture of bookes and honest hospitality. But in the meane while, vntill a sufficient provision be made, it is no better then sacriledge and spoyleing of God to keepe back any way the provision which hath been made in that respect, and the curse of God threatned by Malachy to those that spoyled the Leuites then of their provision, belongeth, and will light vpon our spoylers now, and vpon them in whose hands it is to redresse it, if they doe it not. Also there must be order taken and looked vnto for the bestowing of the livings provided in the Vniuersities (now dens of many theeuish Non-residents) not to the greedy vse of many cormorant Masters of Colledges, and at their wicked pleasures, as now they are, but to the bringing vp for the most part, of such as wil be content to be employed vpon the charge of the Ministry, when as the Church shall haue need of them, and to take from them that haue more livings, all saue one, and that too, except they will be resident, and bee able and willing to discharge it, having besides the allowance which afterwards shall be spoken of by Gods grace, And this provision must so sufficiently bee established, that it may be paid without adoe, and not to be sought for, or won by suspensions or excommunications, which are applied by the scriptures to a far more proper and spirituall vse, and not at all to this. And also there are many charges going out of benefices, whereof they should bee vnburdened. cation. Next you must repeale your statute or statutes, whereby you haue authorized that ministerie that now is making your estate partly to consist of Lordes spirituall (as you call them) and making one minister higher then another, appointing also an order to ordaine ministers, which order is cleane differing from the scriptures, wherefore you must haue the order for these things drawn out of the scriptures, which order is this. When any parish is destitute of a pastour, or of a teacher, the same parish may haue recourse to the next conference, and to them make it known that they may procure chiefly from the one of the vniuersities: or if otherwise, a man learned, and of good report, whom after triall of his gifts had in their conference, they may present vnto the parish which before had been with them about that matter, but yet so, that the same parish haue him a certaine time amongst them, that they may be acquainted with his gifts and behauiour, and giue their consents for his

1. Tim. 4. 14

1. Math. 9.

38.

2. Math. 18.

17.

1. Eph. 4. 11
12. 13.Two sorts of
Ministers
only.The difference
of their offi-
ces, and
wherein they
are alike.Th. use of
the Doctors
office.

his stay amongst them, if they can allege no iust cause to the contrary: for he may not be sent away again, which is so sent to a parish, except there be iust cause of misliking, the cause alleaged being iustly proued against him, either among themselves in their own consistorie, so that hee will appeale no further for his triall, or els in the next conference, or counsell prouinciall, or nationall, vnto which from one to another he may appeale, if he find himselfe cleare, and if he giue ouer, they may proceed as a fore for another. And when such an one is found, to whom the parish must giue consent, because there is no iust cause to be alleaged against him, the next conference by whose meanes he was procured shall be certified of the parishes liking; whereupon they shall amongst themselves, agree vpon one of the ministers, which shall be sent by them to the same parish, and after sermon made according to the occasion, and earnest prayer to God with fasting according to the example of the scriptures, made by that congregation to God, that it would please him to direct them in their choise, and to blesse that man whom they chose, he shall require to know their consent, which being graunted, he and the elders shall lay their hands on him, to signifie to him that he is lawfully called to that parish to be pastor there, or teacher. Now, for as much as I haue made mention of a pastor, and a teacher, of a consistorie in each parish: of a conference, of a counsell prouinciall, and nationall, I will as breiefely as I can declare, what each of these meaneth, and what the vse of them is. There is required in euery well reformed Church these two things: A right ministerie, & of the word and sacraments, and a right gouernment of the Church, which two things are by our Sauour commended to his Church, before there were any Churches gathered. And in the Apostles time, when they had gathered seuerall Churches or congregations, they not onely teach what should be, but they establish orders accordingly. In the ministerie therefore, after rehearfall made of those rare and extraordinarie functions of Apostles, Prophets, and Euangelists, there is declared in the last place those ordinarie functions of shepherds and teachers, which endure in euery well ordered Church, till wee all meete together into the vnity of faith & knowledge of the son of God. There are then in the ministry one y two sorts of ministers, namely pastors and teachers: which do not differ in dignitie, but in distinction of office, and exercise of their giftes, and yet in many things their office is so like that they are confounded in the name of Elders, as also the gouernours are with the ministers in the same name confounded. But these two offices differ in this, that the pastor or pastors, are they that haue the ouersight and charge of the whole parish; to instruct, to admonish, to exhort, and to correct by doctrine all and euery one in the assemblies or in the priuate houses of the same parish, and to minister the sacraments in the same parish. The teacher (saue that in the consistory of the same parish, and in all conferences of ministers hee is to bee ioyned with) shall in such places as prouision is made for him, and being lawfully called, as afore, onely intend, Lecturs and expositions of the scriptures, to the end that there may bee set forth, and kept a soundnesse of doctrine, a right and naturall sence of the Scriptures, and plaine and manifest proues of the articles of the Christian religion, so that he ought to be an exquisite and mighty man in the scriptures. The vse of such an one is most needfull, where the frie of the Church (as I might call it) is, to enter them well which after should be employed to the ministry, whether it be in the Vniuersitie or else where, that such be brought vp to this

same.

Uniuersity
Doctors, and
Batchelors of
Diuinitie.

turne. So that indeed the titles of our vniuersitie doctors and bachelours of diuinitie, are not onely for vaine glory sought and graunted, but there they are the names of course, conferred rather by the prophane iudgements of them that know not what office of the Church they belong to, and by the importunate sute and meanes made, by such vaine men as desire to clime, and to haue high names, and also of a blind custome partly, which (besides the graces gotten easily by friendship, or corrupt briberie (compounding I should say) although no shew of learning be vttered, nor exercises kept) doth in respect of continuance of standing in manner throw these titles vpon many dolts, which neither do, nor can do any thing that is required in a teacher or doctor. And a plaine case it is that ostentation and outward glorie is sought by these names, and by the name of master of Art, which is esteemed many degrees beneath the Titles of Doctor, or Batchelor in Diuinity, for otherwise they would not offer those titles to such as the Vniuersities would shew pleasure unto, as to noble men and others, as though they were noble names, nobilitating them that otherwise were un-noble, and adding to their Nobility that without them were Noble.

And thus haue they turned upside down, and made a mockery of Gods order, conferred upon his Church for the benefite of the same, except they will not be ashamed to professe themselves heerein to follow the heathenish Tradition of prophane schooles, which rather seek by such titles to advance learning, as they say, then by their learning to advantage the Church of God. For none other are true Teachers or Doctors but they which do teach, and be found meet, and be called by the Church to teach, howsoever the Vniuersitie Doctors seeme to haue some indelible Character, that once and ever Doctor, as the Popish Priests once shaven, were ever Priests, and can never bee no Priests after; But such Doctors as these, though they had never so many graces, shall bee but idol Doctors, as truely Doctors, as an image is a man, which hath nothing but the shew of a man, eyes and see not; eares, and heare not, and so they, Teachers and Doctors and teach not. These vaine names become such vaine men, but the Church of God they become not, and are forbidden by our Saviour. ^{Math. 23:} Be not you called Rabbins, and to be called Rabbins is the one's matter with our Doctors, but to teach, that is too base or needlesse for them. 8: I haue spoken the more of this, because the abuse is great, and not thought of, for howsoever it will be faced out, that that name is not a name of dignity, but a name of duety to be done to the Church of God, by him that hath the excellenr gift of faithfull and right expounding of the Scriptures, and of the undoubted proving and avouching of all the Articles of our Christian Religion, which is most requisite in place where I said before, and very requisite every where, and is to be had where competent provision may bee made for such an one.

Thus you see briefly how these two differ, and what is the vse of the Teachers or Doctors office. Now the Pastors in their Charges and Parishes, haue not onely to propound sound doctrine, but also charge to exhort, and to admonish publicquely and privately them that they finde to need it, and to examine them, and to Catechise them in their faith, upon whom onely lyeth the charge of the whole Congregation, whether there be a Teacher, or Doctor, or no. For if the Doctor faithfully keepe his Lectures, and answer his calling by godly life, there is no further thing to bee required of him, saue that in the Confession.

The vse of
the Pastors
office, and
that it is re-
quisite in eu-
ry congregati-
on.

story

storie (againe I say he applie himselfe with the pastors to guide and direct the rest of the assistantes, and in like sort ioyne himselfe with the pastour in their conferences, Councils, and such like meetings. But euery congregation must haue a pastor. I say not a Parson, Vicar, or stipendarie Priest, or curate (as they call him, but a Pastor or Shepheard, which is able, and doth intend feeding of them, euery way, by preaching doctrine, by exhorting to the same, and to godly life, by admonishing offenders, by conference with them, by visiting the sicke, to teach and counsell them, by Catechising the congregation, by making prayers, by ministring the sacraments, and examining before hand the communicants, and whatsoeuer he is directed vnto by the prescript of the word of God.

The good
that ensueth
of the erecting
of a right
ministry.

L. Bishops
take far more
charge vpon
them then
they are able
to discharge.

Respects that
require rather
pro Pastors
ouer one
flocke, then
one ouer ma-
ny.

1. Cor. 9.
16.

The Pastor
may not leaue
his flocke at
his own plea-
sure.

1. Cor. 9.
16.

And these two offices thus set vp, according to the scriptures, there remaineth no vse of fat Canons, Prebendaries, petie Canons, Singing men, Qui-
resters Virgins, and the rest of that crue, nor yet of roving preachers, which preach
quarter sermons, nor of stipendarie Curates, and that vnbrideled (vntituled
clergie I should say) but that the liuings of the former might be bestowed vpon
the maintenance of the right ministerie, and the latter to be no longer an vn-
profitable burden to the Church. And further, such prouision being made,
there shall be no need of such dignities: as they call them, nor of qualifications
for many benefices, as pluralities, trialities, totquots, and I wot not what con-
ferring of benefices, or prebends vpon Bishops, to amend their liuings forsooth.
All this good commeth of the erecting of a right ministerie, besides the dischar-
ging of so great a charge as the feeding of Christes flocke is. And also this I
say, it is so farre of that any can take vpon him the charge which our Lord Bi-
shops do, as they say one of them to be Parson (pastor they seeme to meane)
of a whole diocesse (most diocesess containing diuers shires) yea, and some
one of a prouince (containing many diocesess) that indeed it is in manner
too much for one to take charge of one onely parish, and to say truth, if euery
parish were able (as it would be prouided for, by restoring impropriations, by
augmenting of the liuings, and by ioyning more parishes in one) if euery parish
I say, were by some such means made able, it were meet euery parish had two
pastors at least, both for the common charge that lieth vpon the shoulders of the
pastors and for sondry vses that their congregation haue to employ them vpon,
or cheefely, because in the sicknesse of the one, the other might supplie. And
the pastour or pastours being rightly called, may not be put away, but for such
causes, and in such sort as was said before, nor here they may not leaue their
charge for hee or they haue a necessity of tarying on their charge laide vpon
them, except by the good order of the Churches it be thought expe-
dient: or when the sheepe are Wolues, and so they driven to flie from them:
so that our resignations will not stand with the word of God, much lesse will
our non-residents abide the triall, both giuing the coueteousnesse of greedy
bellied wolues, the one to fleece without care of feeding, except it be them-
selues either in some chaplains rounge, or in some other stie to spare their la-
bor where they should intend: The other serueth him that neuer gapeth for a
greater pray, or to make money when other shifts faile. Further, I will not
excuse all those that either resigne, or suffer themselves to be depriued to avoid
further trouble, without consideration of their flocke, if the same conspire not
generally against them, seeing they ought to giue their liues for their flock. But
it is not thought to be so needfull, nor indeed were so needfull, if to reade the
scriptures,

scriptures, the homilies, and the course of our book of common praier were enough : for then a boy of ten yeeres old may doe the ministers office : for the substance of their office is not in the yeares but in the reading. And indeed boyes and sencelesse asses are our common Ministers for the most part : for common reason may serue this turne and doe this feat well enough. It is indeed lesse busie then popish Priests service, because the kalender and the rubrics of the booke are fewer and plainer then his portuis and pie were, so that lesse clarkes then popish Priests, which had but some blinde lattia in their belly, may serue for our store, and therefore indeed the blindest buffard of them, if he will keep his conscience to himselfe, (nay he is not so narrowly looked unto, if he will subscribe to our Articles of Christian religion before his Ordinary, and blindly reade them at his benefices,) he shall not onely be a serving Priest (I use their owne tearmes) but he may haue one benefice or moe, and nothing shall or may bee said against him, so bee provide his quarter sermon, or pay his Ordinary for that default and such like, he is as good a Pastor as the best, And yet I think verily, the last Parliament saue this, meant very well in this respect, by a statute provided in this case, so that many a leud Priest of them (if the ordinary had been good, not being corrupted by bribes, or by their bribed officers and servants) would haue been removed, and the benefices ready for better Pastors, but I can heare of none, or few so bad, but he is where he was; and my Lord Bishop his great friend commonly, for it seemeth by some of them, that they smell my Lords the Bishops meaning, is to make their hand now, and to money themselues now, and provide for their wife and children somewhat honestly (I will not say pompously) for feare of after claps against a rainy day, whatloever time or change come, and this humors these Priests, and all other time-servers feede full handsomly, and it serveth their purposes indeed fully.

Our course of religion destroyeth this care of Christs flock.

A good statute of the last Parliament taketh little effect by the negligence and corruption of the Ordinaries, as they call them.

No, no, this is not that ministry which wee haue need of, and which God erected in his Church, reading an Homily is popish and fond, whether they be Bedes Homilies, or any other ancient writers Homilies, which in times past vpon the like error, were deuised to supply the like lack of preaching, although afterward they read them or sung them in an vknowne tongue : or they bee our bishops Homilies in our own tongue : for faith commeth by hearing, and hearing not by Homilies, but by the Word of God, and indeed reading of the Word is as good, and better preaching then reading of Homilies : but the Ministry of Faith is the preaching of the same out of the word of God, by them that are sent of God. How can they preach except they be sent, as it is written, *How beautifull are the feet of them which bring good tidings of peace* : they must be sent of God, endued with the gifts of God, furnished with his graces unto that ministry, that they may be able to bring the good tidings of peace, and good things vnto their Congregations, that their feet may be beautifull to them, that they may know that they are Jewels of God bestowed upon his Church, that every Church may bee assured they haue a treasure of their Minister or ministers.

Reading of Homilies came in by abuse, and maintaineth an Idoll-Ministry.

• Rom. 10.

17.

The ministry of faith is the preaching of the same.

• Rom. 10.

15.

The way to bring the ministry into credit and estimation,

This is the right way to bring the Ministry into credit and estimation, their gifts given them of God, and their painefulnesse and honest life among their Congregations, and not to make some of them Lords, Graces, Earles, Prelate, and Register of the Garter, Barons, Suffragans, some of them rich Deanes, Archdeacons, Masters of Colledges, Chancellors, Prebends, rich Parsons and

Math. 23.
5. 6. 7. 11.
Our Saviour
forbiddeth
his ministers
to seeke to be
noted by out-
ward appar-
rell and gui-
ses.

The common
abuses that
are too cor-
mon among
the Bishops.

Vicars, and though some of them be pore enough, to get them credit by their rotchets, hoods, caps, clokes, typpets and gownes, or such like implements used by the Pharisees, which claimed high rouses, and made large borders on their garments, and loved to be greeted, and to be called Rabbi, which things by our Saviour are forbidden his Ministers, and an order inioyned, that they which look for it should not haue it, but be least esteemed. This is true, read the Scriptures your selues I pray you if you finde it not so disproue us, if you finde it so, strengthen us by your authorities, and let the word of God haue the free course that it ought to haue. They be but pretences to serue the glorious course that some of our Ministers are entred into, when they say, it is the credit of the Ministry, and the vpholding of the same, and this way of ours is the discrediting and overthrowing of the Ministry, and of all good orders, and to bring confusion into the Church, and as they pretend plaine Anabaptistry: But they are no better then pretences and flat vntruthes; for it is God his owne order, set by our Saviour and his Apostles in his Church, and I trust (as briefly as I can) to make it appeare to be Gods order, and the best order, and the onely order which should be in the Church of God. And as for the order which they pretend to be maintained by them, it may be that they know their order when they ride in their scarlet robes before the Queene, and how to poll their Cleargie, as they call them, and all other in their Diocesess, and how to lease out benefices to the Patrons, or by the Parson or Vicar and Patrons meanes royally to lease them out to some other, or to alienate the house, or the glebe for a round summe of money to their Lordships chests, or bribes to their wiues, or to their children, or to their officers, or servants, that they may haue their share thereby, or how to keep their Courts, and get them officers for their best advantage, or how to rattle up these new fellows, these young boyes, that will not obey at a beck to their Articles, advertisements, canons, caveats, and such like stuffe of their own forging, or whatsoever proceedeth or is from or for their Lordly estate and degree, or how to pleasure their friend or friends, or friends friend with a benefice, or with a Prebend: so that it may be a good turne to themselves, comming by symony away, or how to lease out their owne temporalties of their Bishopricks, yea and possibly alieate them from their successors, and how to match their sonnes and their daughters together, with great summes of money passing between them, and how to purchase lands and leases in their wiues and childrens names, because if they were Priests, their children cannot inherit, nor are legitimate by the lawes, and how to raise Fines and rents, and many such good orders moe, they they are very skilfull in, and keepe very diligently. I would for experience, some of their doings were examined, and then no doubt wee should see many of these goodly orders brought to light. And till it bee examined, I would that they which are honest men would bring to light their doings which they know: for as finely as they haue handled the matters, there are some which know enough, and I trust they will impart it ere long to the State, that they which are of so sharp a sight to see who offend them, may themselves lie open, and shew how they offend God and his Church, and how utterly vnnecessary they are, and to be removed from their rouses, and their rouses from the Church, which by them are continued to stall the popish Bishops in their pomp againe, if ever their time serue them here.

For good orders, let us heare any one they make but even as the Law directeth

death them, which any other temporall officers might, and would do as well as they, if the lawes did not prohibite it, And there is none other but lawes with them, no Gods booke, no brotherly talke with them, they will not runne in a *Premunire* for any of all their brethren, nor for any of Gods matters neither; they will not haue the Queenes displeasure for any of them all, they will not be defaced whatsoeuer commeth of it; nay, they will raile upon, and reuile their brethren, they will persecute and prison them, they will stir her Majesty and all other against them, they will sterue, stifle, and pine them to death,

*Examination
of the Bishops
doings very
expedient
The Bishops
own talk and
extreme cru-*

How many good mens deaths haue they beene the cause of, by an inward sorrow conceived of their doings? How sodainely dyed master Pullen, after they began to rage? M. Horton, M. Carud, and many others? and how did they kill that good mans heart, old good M. Coverdale? although they pretended they would provide for him, after much adoe from the Counsell, and as they say, from the Queene to them, and yet they allotted him a small portion, and paid him by fits, and sometimes with base gold, and money if they had any worse then other, which I haue heard very credibly reported. Old D. Turner was much beholding to them, being a good man, and an ancient Preacher, never shaven nor greased, and yet he had no small stir by them, M. Leaver, M. Samson, and some other at this day learned and godly, how haue they grieved their good hearts? utterly leaving some of them without living, to the wide world, to shift as they can. And yet they may not shift some of them by those giftes which God hath given them, they may neither Preach, nor teach children publicly nor privately, And they that are in some livings, what sorrow do they hold them withall, and how ticklishly do they hold them too, evermore in danger of being called before the high Commissioners, and to loose those livings? How many haue they driven to leaue the Ministry, and to liue by Phisicke, and other such meanes, or to leaue their Countrey? How many Students haue they discouraged from the study of Divinity, and to change their minds since they saw their dealings, and to change their studies also? How many poore Artificers and other Commoners in this Citie, and else-where, haue they euill entreated? brought up slanders npon? And by their ill usage and lack of diligent conference, haue they not suffered to fall, but haue beene the cause that they haue fallen into errours. Contrarywise, what incouragement and fauour haue they shewed to Papists? how haue they opened their eares to their complaints against the Ministers, and shut their eares when Papists haue beene complained upon, or slightly overpassed it: Yea, some of them haue said, that conformable Papists were more tollerable, then these Precisians and godly men that seeke for reformation? Hanson of Oxford, which amongst other articles was charged iustly, and is yet to be proved that he said Story was an honest man, and was put to death wrongfully, and had friends alieue would revenge his death one day. How slightly did the Bishop of Cantuarburie use him? what friendship found Thraleby in his house? may poore Preachers be halfe so well used, or such other poore men, which led by the word of God, doe freely utter their consciences against the abuses in our Reformation? Or rather shall not they finde harder dealing then Hanson did: will they not take on more against the Authour of this booke, and such like, then against Hanson? Let us proceed, who be their Chancelors, but most suspected papists, I heare not of one of them but is a briber: who be their Sumners but the veriest varlets: what are the Canonists, what are they but suspected Papists? and where haue they their most

*I wis you
shall finde
Precisians, as
you call them
better sub-
jects then
these, as bad
as you make
them.*

countenance, but of the Bishops? to be their chiefeft doers, and high Commis-
sioners with them, to wring their brethren, if they bee Gods children, and to
let Papists scape scot-free, or to be punished but lightly: What causes deale
they in for the good of the Church? certainly few at all, but as they should
do they deale in none. How are matters dealt in, in their Courts, but all for
Mistresse money? who can reckon their disorders? In those former Treatises
you reade of a blessed company do you not? how stiffe and sturdy are they
in the maintenance of their disorders? how haue they shaken off the honest
suites of many honest worshipfull Citizens, and others: yea, of honourable
personages, which haue dealt with them, for those whom themselues ought to
haue had most care of? How lightly haue they esteemed the learned letters of
many famous men at home and abroad, written unto them in the same case?
How many honest men haue they by their flattery and tyrannie perverted, and
drawn to their side? whereof many liue with wounded consciences at this day
amongst them, and yet for feare of losse of living (for they must haue a li-
ving they say) do therefore serue the Bishops appetites. What a charge are they
to their Clergie, and what a summe haue they yeerely that might be saved? and
it is no small matter that maintaineth their Courts, all which charges might be
sated also, and matters belonging to the government of the Church might bee
better and more godly ended.

* Luke 21.

25. 26.

* Apostles
as worthy to
haue beene
Lords, as our
Bishops, but
they might
not, being ex-
pressly forbid-
den it.

Of the Lord-
ship of Bi-
shops.

Luke 12.

13. 14.

Ioh. 6. 15.

Ioh. 18. 36.

Math. 20.

28.

Math. 20.

27.

If Bishops do
take Lord-
ships upon
them, others
are forbidden
so giue is
them.

2. Cor. 5. 1.

2. Cor. 5. 1.

2. Cor. 5. 1.

2. Cor. 5. 1.

2. Cor. 5. 1.

2. Cor. 5. 1.

To conclude this part withall, what is more expressly forbidden in the Scrip-
tures then those names and offices which they haue. Our Saviour saith expressly
to his Apostles, * *You shall not be called gracious Lords*: And surely they were as
* worthy as any Ministers were since, or shall be: yea, they were the Arch-
builders, not the Arch-bishops, nor was there any Arch-builder of them one
more then another, and not any since are allowed to haue the name of Arch-
builders. And albeit any would haue called them gracious Lords, and given it
them, yet they might not haue taken it; but our men though they haue used
the same Text, and other learned men as a plaine Text use it also, against the
dignity that the Pope challengeth aboue all other Bishops, and against his two
swords; yet it meaneth no such matter with our men, but they may be Lords over
their brethren, and use ciuill iurisdiction also. It forbiddeth them to seek it, they
say, but if it be offered to them they take it. Our Saviour refuseth to divide
the Land between the two brethren when it was offered him, he avoydeth when
they sought to make him a King? what, thinke you he would haue taken it, if
it had beene orderly offered by the whole State? No, he saith; *My Kingdom is*
not of this world, or a worldly Kingdom: I came not to bee ministered unto, but to
minister; and even so he telleth his disciples, it must be amongst them. And yet
further doth that Text forbid ambition in the Ministers, and allow it in Prin-
ces? for he disproveth not the Kings that they are Lords, and exercise autho-
rity over their Nations, and haue great titles; for not onely there, but the
Scripture is plaine, that they may so do, and yet not be ambitious, which they
may be, if they content not themselues with their own Countries, and titles,
but covet others. But in this place he sheweth, that they must not exercise au-
thority as ciuill Magistrates do, and may do, nor be one aboue another, *you*
shall not be so, Hee that is chiefe among you, let him bee your servant, so that if they
will take it, it may not bee given them. The Apostles, they also avoied it
amongst themselues, and they forbid it in others, as the place of *Peter* is plaine;
and so plaine, that it is a worldly wise way to seeke some other shift to face
dur.

out the matter, and to underprop this ruinous Hierarchie withall. The Scriptures are plaine against it, and therefore some other device must be found at a pinch, to flap the world in the mouth with somewhat: to tell them that good and ancient Chronicles make mention of the Lordly degrees of Bishops, and to bring forth the Heralds craft to help out the matter, to blase the armes of such worthy Prelates as haue beene of long time before. This were a worldly wise way, and as I heare, is entended to be practised. But surely if this bee practised, they must also practise to stop the course of the Scriptures, for else the Scriptures will on the other side display as fast the folly of such proud men.

Here some keep holie schooles, what say they, every one as good as another amongst the Ministers? shall not one be better then another? what is disorder if this be not? Well this is Gods order, and indeed, as I said before, the best order. How is that saith he? Thus I say, First, let no one Minister meddle in any Cure saue his own, but as he is appointed by common consent of the next Conference, or Councils (as afore) Provinciaall or Nationall, or further if it may fall out so generall of all Churches reformed.

Not one minister to meddle in anothers cure without order.

A conference I call the meeting of some certaine ministers, and other brethren, as it might bee the ministers of London, at some certaine place as it was at Corinth, or of some certaine deanrie, or deanries in the countie, as it might be at Ware, to conferre and exercise themselues in prophesying, or in interpreting the Scriptures, after the which interpretation, they must conferre vpon that which was done, and iudge of it, the whole to iudge of those that spake, and yet so, as some one be appointed by all, to spake for them, as they shall amongst themselues agree what shall bee spoken, which thing was alwayes used among the Apostles, one to speake for the rest, which conferences may sometime be more generall then other sometime, as occasion of the Churches may require, to call the brethren together. At which conferences, any one, or any certain of the brethren, are at the order of the whole, to be employed vpon some affaires of the Church, which they shew to be needfull for the same. So was John and Peter sent by the Apostles to Samaria, to confirme Philips worke. So was Paul and Barnabas sent from Antioch to the businesse appointed them by the Lord, and yet so (which I would haue well marked) that the H. Ghost said to the congregation, Separate me Barnabas and Saul for the worke whereunto I haue called them, he might haue called them forth without these words to them of the Assembly, but that he would shew how he approued of that order, and the more the order is commended, that he would haue Saul, one of his Apostles, to be thus sent by those whereof none were of the Apostles. At this assembly also, the demeanors of the ministers may be examined, and rebuked, as Paul witnesseth he did in an assembly rebuke Peter. This is that which I call a conference, where sundry causes within that circuit, being brought before them, may be decided and ended. But it is to be vsed continually, for the exercise of the particuar Church ministers, and others, as it should seeme by the Apostles in the place to the Coriathes, to exercise their gifts in the interpretation of the scriptures. I cal that a Synod prouinciall, which is the meeting of certaine of the consistorie of euery parish within a prouince. which is of many conferences, as it might be that which is called Canterburies prouince, if it be not too large, and therefore of some one or more diocesses: where great causes of the Churches, which could not be ended in their own consistories or conferences, shall be heard and determined, and so they shall

1. Cor. 14.
A conference

Acts 8. 14.

Acts 13. 2.

Gal. 2. 14.

A Synode
Proruinciall,
Nationall, &
vniuersall.

Ioh. 7. 51.

Gal. 2. 14.

Math. 23. 8.

2.

Math. 17. 5.

1. Thes. 5.

21.

1. Ioh. 4. 1.

Gal. 1. 8.

Acts 15. 12.

A comparison
between the
former de-
scription of
the ministerie,
and the Bi-
shops order.
Prophane
Preachers.

Common
places and
Apothegmes.

Merry tales.

Flaunting
Preachers.

Long bagges.

stande, except when a more generall Synode, and Councell of the whole land be, which I call nationall, and they will haue it heard there, to whose determination they shall stand; except there be a more generall Synode of all Churches, and that they will haue it heard there, and determined: whereto they shall stand, as it was at Ierusalem, except it be a great matter of the faith, or a great matter expressly against the scriptures. What if small as that was in the Nicene councell of the marriage of ministers, where the whole councell would haue concluded against it, had not one man Paphnutius withstood them, or that assembly where Nicodemus onely withstood the rest, or that at Antioch where Peter and Barnabas and all the Jewes were entred into a dissimulation, and only Paul withstood them. In which case the scripture saith, you haue one father one master, and heare him, and examine all thing, and hold that which is good, and try the spirits whether they be of God, or no, and againe saith the Apostle: Though we or an Angell from heauen preach any other Gospell vnto you then that which we haue preached vnto you let him be accursed. Except I say it be in such a case, they must stand to the determinations as afore. And otherwise then thus, let no one minister vse, or challenge any authoritie out of his own charge. And there let him, or them (if they be two pastours or more in one charge) not onely alone medle with the charge of preaching, and other such parts of the pastor, but also let him or them in that consistorie, and in all other conferences and counsels governe, let the ministers go before, as I might say, and guide the other of the assistants and elders, in the gouernment, as it is in the counsell at Ierusalem. But before I speake more of the gouernment, let vs a little consider of this order of the election of the ministers, and these exercises and conferences for the continuance of sound religion, and of the equalitie of ministers whether the bishops course be better, or this be the best. First this is well warranted by the scriptures, and theirs is not. Theirs hath already been the cause of many mischeets; and this the cause of much good in the primitiue Church, and is so still where it is practised in the reformed Churches beyond the seas. This alloweth onely painfull and true preachers, theirs ignorant Asses, loytering and idell bellied Epicures, or prophane and heathenish Oratours that think all the grace of preaching lieth in affected eloquence, in fond fables to make their hearers laugh, or in ostentation of learning of their Latine, their Greeke their Hebrew tongue, and of their great reading of antiquities: when God knoweth, most of them haue little further matter then is in the infinite volumes of Common places, and Apothegmes, culled to their hands. But if they carry away the praise of the people for their learning, though the people haue learned little or nothing at their hands (for they cannot learne, where little is spoken to purpose) or for some merry tales they haue tolde, or such like pageants to please itching eares withall, such a fellow must haue the benefices, the prebends, the Archdeaconries, and such such like loyterers preferments, especially if he can make low curtesie to my Lord, and know his manners to euery degree of them, or can creepe into some noble mans fauour to beare the name of his chaplaine, this is he that shall beare the preferments away from all other, and to flaunt out in his long large gown, and his tipper, and his little fine square cap, with his Tawnie coates after him, fisking ouer the Cittie to shew himselfe, none can haue that he may haue, except some certaine farré fellowes, with long bagges at their girdies, and some in their sleeves, or with a dish of M. Latimers apples, Corruption! too much corruption in these matters.

This

This order avoideth intrusion into any Benefices, but to bee chosen by the consent of that parish, where they shall be ministers, and there to tarry: Theirs so the Patron present, and the Bishop institute, thrusteth vpon parishes such, as whosoever they are, they cannot be refused, and may resigne or otherwise depart as they list: theirs appointeth not onely moe boy-Ministers, and dumbe dogges not able to barke, then they wot where to bestow, but also many roving preachers to preach in whose cure they list, out of all order. This appointeth every Pastor to his charge, and by a very good order, none to meddle out of his owne charge. By this, all without exception are drawne and driven to exercise themselves among themselves, for the encrease of knowledge, and for the confirmation of them in the vndoubted truth: Theirs appointeth at their Lordships pleasure, and their Arch-deacons, their men either to say a part of one of the Epistles without booke, or to turne it out of latten into English, or to write their fantasies of some Theame giuen them, wherein there is much good stufte if it were well knowne, or to learne Mr. Nowels Catechism by roat, rather then by reason, or if they haue some exercises of Prophefying any where, it is so raw, and without order, except perhaps an order not to speak against any of their proceedings, that as good never a whit as never the better. This sheweth a right way to resolute all doubts and questions in religion, and to pacifie all doubts and controversies of the Churches, to passe from one or few to moe, and from moe to moe godly and learned, to be decided by them according to the truth and word of God: theirs raiseth many doubts and questions in religion, breedeth many troubles and contentions, and will haue nothing examined that they doe, but many must abide for the pleasure of some one of them, and all must abide the determination of one: Such Lordship they claime over the faith of their christian brethren. The Apostle renouncing it, and acknowledging himselfe to be a helper. If they say Lordshippe of Bishops is agreeable to the word of God, who may say against them without much trouble? yea dare say against them, yea what prevaileth it to say against them, if they hold together? to whom it is too sweet to say against it: or if my Lords grace, Metropolitan of all England hold, and stick fast in the matter? for so it goeth, many must to one, and so from one to one till it come to the pope of Lambeth, as it was wont in the popish Church, cleane contrary to the course of the Scriptures: for there is no more ones but onely one *One*, to whom all the Church must obey, and from him the whole Church hath authority over the members of the same: for so goeth the Scriptures; You haue but one Master, all you are brethren, heare him, and tell the Church: this is the scripture. Now except they will follow the Popes rule, and bring the universall Church to be but a particular place, and a particular man in that place: as Rome is the place, and the Pope is the man: or as Canterbury or Lambeth might be the place, and my Lords grace the man: the scriptures and their doings will not agree. And his Lordship shall be a pope, and his confederates the Popes underlings, except they leaue their Lordlinesse, and submit themselves to the Church of God, to be ordered by the same, according to the Word. And take them for better, who shall? they are none other, but a remnant of Antichrists broode, and God amend them and forgive them: for else they bid battell to Christ and his Church, and it must bid the defiance to them till they yeeld. And I protest before the eternall God I take them so, and thereafter wil I use my self in my vocation, & many moe too, no doubt, which be careful

2. Cor. 1. 24

Mat. 23. 8.

Mat. 18. 17

Heare him,
and tell the
Church.

of

of Gods glory, and the Churches liberty, will vse themselves against them, as the professed enemies of the Church of Christ, if they proceede in this course, and thus persecute as they doe.

Persecution
raised.

The martyrs
in Q. Ma-
ries daies,
why they
suffered.

Turning the
book of com-
mon prayer
and the Pon-
tificall, into
portuiz Latin;
to try the
iudgement of
the reformed
Churches
concerning
them requi-
red.

There is no
persecution
now, th. y say,
I report me
so the ex-
amples.

What talke they of their being beyond the Seas in Queen Mariés daies, be-
cause of the persecution, when they in Queen Elizabeths daies are come home
to raise a persecution. They boast they follow the steps of good Mr. Ridley the
Martyr: let them follow him in the good, and not in the bad. What man,
Martyr or other, is to be followed in all things, why follow they not Mr. Hoo-
per as well as him, who is a martyr also? or Rogers, or Bradford, who are Mar-
tyrs also? They say, All those good men in Queen Mariés daies died for the
book of Common praier, but they slander them; for they tooke not so flen-
der a quarrell: they dyed for Gods booke, and for a true faith grounded
vpon the same. Divers of those Martyrs would not in King Edwards daies a-
bide all the orders in this booke, but if they had had such a time be-
yond the Seas in the reformed Churches, to haue profited and increased in
knowledge of a right reformation as those men had, it is not to bee doubted
but that they would haue done better then he promised, that had rather all Eng-
land were on a fish poole, then he would be brought to matters far lesse then
now of his owne accord he wilfully thrusteth himselfe upon. Why doe they
not follow the examples which they saw beyond the Seas? In which of the
Reformed Churches saw they a Lord Bishop allowed? or the Canon lawe
to direct Church orders? or will they translate the booke of Common praier
into Lattin, and their pontificall, and vse the lattin of the popish portuiz, ma-
nuel, and pontificall in those matters wherein they haue followed those books,
and but translated them out of Lattin, and will they require and abide the
iudgement of the Reformed Churches concerning the matters? If they bee
not singular, if they meane plainely, let them doe thus. If it will abide the
tryall, then let them vse it still: they shall not be disgraced, but we for disqui-
eting of them: they haue friends that will say for them, they are a learned
company, and need not the help of any other Churches: Then let them of-
fer to defend their course by learning: Let them never goe over sea for the
matter (and yet surely I would some tooke that translation in hand, and tooke
some paines in the matter, to procure the iudgement of those reformed Chur-
ches) but let them offer free conference here at home. Nay let them take our
offer for conference (by writing to avoid much brabble if they will) and shew
themselves ready to the state, without cunning practise to stop it by their friends
and let vs ioyne in it freely, and then wee will thinke better of them, and
yeild our selues to haue ben deceived in them if they deale plainly. O Lord that
we were deceived in them: that they were not wickedly bent to maintaine that
which they are entred into, to the great disquieting of this Church of Christ
in England, vntill the master come, (which they thinke will defer his comming)
and disquiet them whom he findeth like Lordly Epicures, eating and drinking
with the worldly drunkards, and beating their fellow servants. They that are
poore men, already beggered by them, and which haue many waies been mo-
lested and imprisoned, some in the Marshalsey, some in the white Lyon, some
in the Gatehouse at Westminster, others in the Counter, or in the Clinck, or
in the Fleet, or in Bridewell, or in Newgate, they which haue these many
wayes and times been hampered and ill handled by them, they still offer them-
selues to all their extremities and therefore put forth their Treatises, because
they

because they passe not how deare they bought it, so they might redeem our state out of this deformed reformation, to a right platforme drawne out of the scriptures. They say, such are men-pleasers: surely if they sought advantage that way, it were best for them to please my Lords. They say they are desirous to be said to be in prison, and that they profit by it, they would not then keep themselves out of the way, nor when they are in, to bee such suters to come forth, nor abide to be stifled and choaked with the stench of the prison: but that is an old shift and cunning of the adversary to say so: No no, Gods cause is the matter. You pretend a reformation, and follow not the word of God, nor will be led by it.

Vaine and wicked objections.

The summe of all therefore is this, that either you of the Parliament must take order to haue all reformed according to the word of God, whereof already you haue heard a part, and shall heare briefly the rest by Gods grace, or else they to bring your reformation to the triall of the word of God, and to overthrow by the same all that wee say, and all that the other of the best reformed Churches do use. Well, they may conferre and yeeld, for never shall they overthrow the truth which we utter, and which the reformed Churches do practise, nor shall they bee able to maintaine their own doings but by cruelty, and what successe that hath ever had, iudge by the Scriptures, and by the Papists experience. For this order of chusing of Ministers, for their conferences and equality therefore, you shall proue none to be so good as this, which I haue mentioned; nor disprove, but that this ought to be in a reformed Church. Shall I examine their other orders, that were infinite? but yet for the booke of Common-prayer, which of all other must not be touched, because they haue gotten the State so to beare it out: Even for the very States sake, for the Princes sake, for the Churches sake, and for conscience sake, hee hath but a bad conscience that in this time will hold his peace, and not speake it for feare of trouble, knowing that there are such intollerable abuses in it, as it is plaine there are.

Book of common prayer.

First I say, that if it were praying, and that there were never an ill word, nor sentence in all the prayers, yet to appoint it to be used, or so to use it as Papists did their Mattens and Even-song, for a set Service to God, though the words bee good, the use is naught. The words of the first chapter after Saint Iohn be good, but to be put in a Tablet of gold, for a soveraigne thing to be worne, that use is superstitious and naught, and so is the use of this service: for the order must be kept, and that being done, they haue served God. And if they alledge that that use was not meant, and that it is an abuse, I say and can prove it, that if it be an abuse, it is so scedled it will not be reformed, till there be a reformation of prayer. Againe, where learned they to multiply up many prayers of one effect, so many times, *Glory be to the Father*, so many times, *The Lord be with you*, so many times, *Let us pray*. Whence learned they all those needlesse repetitions? Is it not the Popish *Gloria Patri*, their *Dominus vobiscum*? *Gloria patri*.

An intollerable abuse of prayer.

their *Oremus*? *Lord haue mercy upon us*, *Christ haue mercy upon us*. is it not *Kyrie Dominus eleeson*, *Christe eleeson*: their many *Pater nosters*, why vse they them? but as though they were at their beads. The words be good, so were they when they were in Latine, but the use is naught: forbidden by our Saviour: *You when you pray* *Kyrie eleeson* *use not vaine repetitions as the Heathen do*, saith hee. And then the Collect for *Mary Pater* the day to be used at end of Mattens, what shall I call it? And afore the *Epi-* *Nosters*.
file and Gospell, as they call it. The booke is such a peece of worke as it is *Matt. 6. 7.*

Reading
prayers no
praying.

In praying
many guises
taken up, and
used, rather
of custome,
then of rea-
son, and
knowledge or
conscience.

Reading of
Psalms.

Singing of
chapters.

Benedictus.

Magnificat.

O Ananias,
Azarias.

1 Pet. 4. 11

Collects at
the feast of
the Nativity,
and Whit-
side.

A Collect on
Bartholomew
day.

strange wee will use it; besides I cannot account it praying, as they use it commonly, but onely reading or saying of prayers, even as a childe that learneth to reade, if his lesson be a prayer, he readeth a prayer, he doth not pray, even so is it commonly, a saying, and reading prayers and not praying, the childe putteth off his cap as well as the Minister. For though they haue many guises, now to kneele, and now to stand, these be of course, and not of any pricke of conscience, or peircing of the heart most commonly. One hee kneeleth on his knees, and this way he looketh, and that way hee looketh, another hee kneeleth himselfe asleepe, another kneeleth with such devotion, that hee is so farre in talke, that he forgetteth to arise till his knees ake, or his talke endeth, or service is done. And why is all this? but that there is no such praying as should touch the heart. And therefore another hath so little feeling of the common prayer, that he brigneth a booke of his own, and though he sit, when they sit, stand when they stand, kneele when they kneele, he may pause sometime also, but most of all he intendeth his own booke, is this praying? God grant us to feele our lackes better then thus, and to take a better order then this for prayer, it is and will be all naught else, Againe the Psalmes be all read in forme of prayer, they be not all prayers, the people seldome marke them, and sometime when they marke them, they thinke some of them strange geare, and all for that they are but onely read; and scarce read oftentimes. It is a very simple shift that you use to shift it with an homily, to expound darke places of Scripture, for they be darkly expounded that be expounded, and many places more darke then you rehearse any, which are not once touched. Simple and homely geare in diuers Homilies there is. There is none other helpe I can tell you, but plaine Preaching which is Gods plaine order. What reason to sing the Chapters of Scriptures, and yet so they may in a plaine tune. Are all the prayers that are used, agreeable to the Scriptures? to let passe the Benedictus, where I would know how I might say in my prayer: *For thou childe shall be called the Prophet of the highest*: And the Magnificat, where I would know how any man, yea, or woman either, might say the tenure of these very words: *For hee hath regarded the low degree of his handmaid, for behold from henceforth all generations shall call me blessed*: marke this well, and you can never answer it well, but that it is a palpable folly, and vaine praying. To let these passe, I would know in what Canonickall Scripture they find this prayer: *O all ye workes of the Lord*: and what they meane when they say, *O Ananias, Azarias, and Misael, praise the Lord*: which part of prayer is not according to the Scripture, if all the rest be, but the whole thanks giving is Apocriphall, and yet these men that are named, were then aliue, and said it themselues, if it were truly their prayer, and it belongeth not to us to speake to them now, that are dead, and why to them more then to the Virgin Mary, Peter, or Paul, &c. Let him that speaketh, *speake as the word of God*, saith the Apostle. With what truth can we say that one Collect which is appointed to be said from the Nativity to New-yeares day? which is, that upon the Nativity day I must say, *That Christ vouchsafed this day to bee borne*, and when I reade it another day, I must say, *Hee vouchsafed this day to be borne*, and the next day againe, *This day*. Surely I lie one of the daies, and such a prayer is at Whitfuntide appointed. I would know whereupon they ground their Collect appointed for the service of S. Bartholomew (for we haue Saints and Angels, and All-hallowes service, which the first Treatises speake of) I would I say know whereon they ground that Collect? wherein

wherein they pray that they may follow *Bartholomewes* Sermons, seeing there is never a Sermon of his extant, and so we shall follow we wot not what: or that they pray that the Church may Preach as he did, when as they neither haue his Sermons, nor yet the whole Church may Preach, but the Ministers of the Church onely. Is this praying? God forgiue us it is a wicked prating. By what Scriptures haue they Lent service: Ashwednesday service? three Collects for that day? There is also * a Commination grounded upon great reason, if that be well marked, which the Priest (forsooth) must say at the entrance into the matter, that is: what a peece of discipline was in former times kept about the holy time of Lent, which untill it be restored, would be supplied with this Iewish order. But what place of Scripture doth induce them to reduce this ceremony? or what place of Scripture would warrant such a peece of Discipline, as there they seeme very desirous to haue restored? as who should say such devices of obseruances for daies and times were profitable or sufferable in Christs Church. Let them endeavour to commend God his Discipline, which should be all the daies and times of our life exercised in Christs Church; let them require that. I would know what there is in *Athanasius* Creed, that that must be upon high daies (as they terme them) rather then the Apostles Creed? I would know why *Venite* may not serue at Easter, as it must all the yeare afore, and after follow *Domine Iesus*: it is surely a strange thing to see the fantasies that this booke is full of. I overpasse the dry Communion (as they call it) the Epistle, the Gospell, the Offertory, and because they haue in the former Treatises touched many things of the Sacraments, of Matrimonie, of Confirmation, and so of the rest, I the more willingly skip over many things else, saying shortly that the Sacraments are wickedly mingled and prophaned. But as for Confirmation, as it hath no ground out of the Scriptures at all, so I would haue their prayer marked, how they reckon up the sevenfold graces as the Papists did, neither more nor lesse, where they haue one grace more then the 11 of *Esaie* hath, which they allude vnto. And againe, they haue farre fewer then are mentioned in the rest of the Scriptures. Lord, to see these very folies, may not this book be altered neither in matter nor manner? Surely, then haue you a mannerly sort of Ministers that straine curtesie to forbear to lie, and to forbear superstition, when they seeme to present themselves before the Lord, which can worse like such service then you can to forbear it. I haue thus much further examined the orders that these men use in prayer, beside the generall obseruation, that they allow prayer in publique place without a Sermon, which is rightly prohibited in Churches reformed. Would the word of God thus negligently, thus fastastically, prophanely and heathenishly be Preached? or the Sacraments bee so wickedly, without examination at the Supper, or sincerity in Baptisme, bee so (I say) wickedly ministred? would prayers be made either that were so foolish, or so superstitious, or so false, or the best of them so undeuousely, if there were such right orders as were in the Churches planted by the Apostles, as is in the best reformed Churches, and ought to be in ours? What though these men be, and will be taken so learned, so right, that they need learne of none other, are not these their orders? do they not maintaine them? do they not persecute them that speake against them? and yet I pray you are they not starke naught? yea, and so are diuers of them, not onely for their bribing and corruption, and their arrogancy, their tyranny, but for flat heresie in the Sacraments; and some be suspected

Service for
Lent.

Ash wednes-
day, &c.

A Commi-
nation.

* *Dent.* 27.
13. 14.

* *Gal.* 4. 9
10. 11.

Athanasius
Creed.
Venite.

Confirmation

A mannerly
sort of Mi-
nisters.

Ierem. 6. 16
17. 18. 19.
20. 21.

Bishops
themselves,
some of them
in heresies, &
some suspec-
ted.

The booke of
Articles of
Christian
Religion.

The Creed
in meeter.

The humble
suite of a sin-
ner.

The last great
bible.

pected of the heresie of Pelagius. For the first, that is concerning the Sacra-
ment, the Bishops are notoriously known which erre in it, and for free-will,
not onely they are suspected, but others also. And indeed the booke of the Ar-
ticles of Christian Religion speaketh very dangerously of falling from grace,
which is to be reformed, because it too much enclineth to their errour; Other
things there are maintained by some of them which are not agreeable with the
Scripture; Namely, the false interpretation of this clause in our Creede (*Hee
descended into hell*) which is expressly set down contrary to the Scriptures, in the
Creed made in Meeter in these words: *His spirit did after this descend into the
lower parts, to them that long in darkenesse were the true light of their hearts.* If they
can warrant this out of the Scriptures, then *Limbus Patrum*, and within a while
Purgatory will be found out there. And yet this must be priviledged, and divers
such like matters, disagreeing with the Scriptures, as in the humble suite of a
sinner it is said, *That the Saints and Angels see Christs bloody wounds, as yet;* and in
their last great Bible in the first Edition of it, such a sight of blasphemous pi-
ctures of God the Father, as what they deserue for it, I will referre them to
none other iudge then their own note upon the 15 verse of the fourth of Deu-
teronomie, *Wee hold I wot not what heresies that speake against their pride and
traditions, but they that expressly speake and do against the Scriptures, hold no-
thing I trow but verities.* But let these guides weigh the Scripture, which saith,
You straine a gnat and swallow down a Camel.

Mat. 23. 24

Well now, seeing we haue thus far weighed, partly Gods orders for the mi-
nisters election, for their exercises, and for their equalitie, that it is better
then our L. Bishops, for the continuing of sound religion, and that the order
of Bishops is contrary to the Scriptures, and that they make and maintaine
with cruelty against the Scriptures many wicked orders, let vs now come to the
other part, which is of the gouernment of the Church, to see how that stan-
deth by the Scriptures. I haue already made mention of a Consistorie, which
were to be had in euery congregation. That consisteth first of the ministers
of the same congregation, as the guides and mouth of the rest, to direct them
by the scriptures, and to speake at their appointment, that which shall be con-
sented vpon amongst them all, because of their giftes, and place amongst them,
which maketh them more fit for those purposes. The assistants are they, whom
the parish shall consent vpon and chuse, for their good iudgement in reli-
gion and godlinesse, which they know they be of, whereby they are meete for
that office vsing the aduise of their ministers therein cheefely, and hauing
an eye to a prescript forme drawn out of the Scriptures, at the appointment
of the Prince and state, by the godly learned men of this realme, because of
the rawnesse of this people yet, and also vsing earnest prayers, with
fasting, as in the choise of the minister, and hauing made their choise
thereafter, they shall publish their agreement in their parish, and after a sermon
by their minister, at their appointment, and vpon their consent the minister
may lay his hands vpon euery of them, to testifie to them their admission.
This consistorie is for that onely congregation, and must do that which they
do iointly in any common caule of the Church. And these are to employ
themselves and to be employed by that congregation, vpon the necessary vr-
gent affaires of the same Church. These are they in that Church to whom our
Saviour commandeth them that haue twise, or oftner admonished an offender,
and he heareth them not, to vter such an offender; when he saith, *Tell the
Church*

Consistorie
whereof it
consisteth.
The Mini-
sters first in it.
Who the As-
sistants
must bee.

How the As-
sistants must
be chosen.

Wherefore
this Consisto-
ry serueth.

Mat. 18.
17.

Church. These are they, whose last admonition he of that Church, or they which regard not, shall be taken as a publicane or heathen. These are they, that shall admonish all such in that Congregation, as they know to liue with offence to the Church, or as be presented to them, by good testimonie of their offence committed. These be they, which shall excommunicate the stubborne, making the whole Church priue to their doings, and shall vpon repentance, take order for the receiuing such an one in again, making open profession of his or their repentance, to the satisfying of the Congregation. Yet euer so must they excommunicate, and receiue the excommunicate in againe, that they require the assent of their whole congregation, shewing the greuousnesse of his fact, and how they haue proceeded with him by admonition, and his contempt, which they shall do; both because their vpright dealing may appeare to the whole Church, and because they may not vsurpe authoritie ouer the whole Church, whereby we might caste out the tyrannie of the Bishops, and bring in a new tyranie of theirs, who are appointed by good order, to haue the examination of matters, and the rest of dealing, in the name of the whole congregation. Neuerthelesse, what they do well, the congregation cannot alter, neither shall the Congregation put them, or any of them out, but vpon iust cause proued, either in that consistorie, or in some one of the counsels, and the cause accepted for sufficient, Neither may they, or any of them leaue to deale in that turne, except they can shew good cause to that consistorie, and it to be approued by them, with the consent of the whole Congregation, and good liking. For neither must they lightly be brought into suspition, nor they must not lightly cast of so waighty a calling, and function of such importance, no more then the ministers may. They also shall examine all disordered ceremonies vsed in place of prayer, and abolish those which they find euill, or vnprofitable, and bring in such orders, as their congregation shall haue need of, so they be few, and apparant, necessary both for edifying, and profite and decent order: proouing it plainely to the whole Church that it is so. And in like sort shall they suffer no lewd customes to remaine in their parish, either in games, or otherwise, but hauing conferred of such things amongst themselves, then shall admonish him or them brotherly, that he or they, vse them not any more, as vnseeming to Christian men to vse the like, or if they be common, they shall giue open admonition, and it shall be left. In all these things, & in all things of the Church, they shall not meddle with the civil magistrates office, nor with any other punishment but admonition, and excommunication of the obstinate. Yet this they must doe, that hee which hath liued with offence to that congregation although he hath suffred the punishment of the law for his offence against it, yet he shall by them be admonished, to satisfie the congregation to whom he hath giuen offence, and amongst whom he dwelleth. As for example: he that hath vsurie prooued against him, so that he loose his principall for taking aboue ten in the hundred, yet shall he also for committing so heinous offence against God, and his Church, to the very ill example of others, not be allowed to the Sacraments, vntill he shew himselfe repentant for the fault, and study to satisfie the Congregation so offended by him. These shall receiue the informations of the Deacons, for the releefe of the poore, and their accounts for that which they shall lay out that way, and of their diligence in visiting them, that the congregations may by the Consistorie be certified of all things concerning the pore, both that there may be made prouision accordingly,

Assent of their whole congregation.

1. Tim. 5. 19
Disordered ceremonies.

Necessary orders.
Lewd customes.

They may not meddle with the civil Magistrates office.

Vsury.

Information and accounts of the Deacons.

Who should
repaire to the
Counsell for
the Churches
affaires.

Of excom-
munication.

Shutting out
of the
Church doore.

1. Cor. 5. 9.

10.

1 Cor. 7. 13

13.

No punish-
ment so gre-
uous in this
world as ex-
communica-
tion.

Some sharpe
punishment
must bee pro-
vided by the
Civill Ma-
gistrate for
such as con-
temne ex-
communica-
tion, but
with lesse
charge then a
Significant.

and that the prouision made, may be well husbanded, and the poore may by the Deacons be visited, comforted, and releued according to their lack. Lastly, one or more of these assistants, with one of the ministers, and a Deacon or Deacons shall be those; that shall at their Churches charges meete at the prouinciall Councell, or national, if there be any businesse that concerneth their Church. Especially, one of the ministers shall not faile, and one of these assistance, to be parties in any generall cause of all the Churches that may be dealt in there, whether it be concerning doctrine, or manners. Now a word or two of Excommunication, and Deacons, because I haue made mention of them, & then I will shew vpon what scriptures these orders are grounded, and compare them with those which we vse, and some certaine matters incident to these, and then draw to an end by Gods grace. Excommunication may not be vsed, but after sundry brotherly and sharpe admonitions too, and great occasions, offences, and contempts shewed as the scripture is plaine. And in these cases they are by the persons, and order afore, not shut out of the Church doores, but out of the Church of God, and communion and fellowship of the Saints, they are deliuered to Sathan, and to be esteemed, & to be no more taken for Christian men, till they repent, then Heathens or Turks are, saue that, as they may be allowed, yea & procured if it may be, to come to heare sermons, so also they may be conferred with by the brethren, to bring them to repentance. But they shall not be allowed to the sacrament, the pledge of Christ his league with his Church, vntil by repentance they may be admitted as afore is said, into the fellowship of the Church againe. Neither shall any brother, or sister, vse his or their companie, but to admonish them, and exhort them to repentance, or as he or she may the heathens companie, for their necessarie affaires in the world, as they may haue dealing together: or as a wife, which may not depart from her husband if he will abide with her, and yet shee may be admitted to the fellowship of the congregation, if shee contemne not the doing of the Church, but do her utmost to call her husband home. In like case, if it were the wife that were excommunicated, he should be admitted, and not she. Shortly to say: Excommunication is a fearefull thing as it is prescribed by the Scriptures, and used by the Churches of Christ reformed accordingly. No punishment to it in this world, but onely hell eternally: for he that is in it, either he hath his conscience seered with a hotte iron, I meane it is brawned, and he hath no feeling, or else he cannot be without a hell in his conscience: for he is out of the fellowship of the Saints, he cannot claime to be of Christs Body, nor that his promises and mercy belong to him, if he seek not to be received by repentance into the Congregation of Christ againe, nor he may not haue that comfortable pledge of Christ his Supper in fruition with the Church, till his repentance be accepted by that Church. Neither may any other Church receive him till hee haue satisfied that Church: but the Minister and Consistory of that Church whereto he newly repaireth, shall enquire from whence he came, and haue testimony from thence, and not admit him no more then the other Church: or if otherwise, to answer it at some Conference, or Councell Prouinciall or Nationall, And beside, the Civill Magistrate (the nurse and Foster-father of the Church) shall do well to prouide some sharpe punishment for those that contemne this censure and discipline of the Church, for no doubt it is in the degree of blasphemie, of a Heathen our Saviour faith, that renounceth God and Christ, and thus much of that.

A Deacon is an officer of the Church for the behoofe of the poore, chosen to this office by the Congregation, by such meanes as afore is prescribed in the choice of Elders, by advice and consent, being a noted man for godly iudgement, and faithfulnessse, as it is plaine out of the Scriptures that such an one he should be. His office is to visite the poore indeed, to looke diligently what they lack, and how many they be, and what be their names, and to certifie the Consistory: or such a number in one parish they may be, that they shall need a generall contribution, and then the Deacon or Deacons with those of the Consistory afore named, may certifie the Councell Provinciaall, that a provision may be levied for the sustentation of those poore, which prouision shall be delivered into these Deacons hands, to be distributed and turned to the behoofe of that poore, and to giue an account of that they distribute, and the rest in their hands to their owne Consistory, for that which is collected there; or they, and those of the Consistory as afore, to certifie it to the Councell provinciall, for the generall contribution, how it is truly imployed. This office howsoever Papistry hath converted it or perverted it, is an office needfull, and commanded to the Church of God, vsed by the Iewes before the comming of Christ, Christ himselfe vsing in his small company to haue one to beare provision for the poore: the Apostles tooke it vp in the Church of Ierusalem. The Apostle Paul not onely maketh mention of that office to the Romans, shewing thereby that it was there; but he and Timothy saluteth them, writing to the Phillippians, shewing thereby that they were of great accompt. And writing to Timothy, he prescribeth their election what it should be, to direct not onely the choice of them, but to commend the vse of them to the Church. And therefore such there must be procured in this English Church, as at this day there is in Reformed Churches.

What a
Deacon is.
Acts. 6. 3.

Luke. 21. 4
Ioh. 13. 29.

Acts 6. 13.

Phil. 1. 1.
1. Tim. 3. 8.

Now to let passe the order of Deacons at this day having no ground out of the scriptures, but foolish, and according to the popish Canons, whereby they may as well make them the Bishops guard, to defend him when hee preacheth, as in those Canons they are, and the eie of the Bishop to looke about many things touching his person, as thus imploy them. To let passe to speake thereof, seeing it is noted in the former Treatises, thus I say further, that this is Gods order for the poore, and none that will fit it so well.

Surely God be thanked for that care which you haue had this Parliament of the poore, and of the suppressing of idle and wicked vagabonds, being in so good a way, it may be easie to practise this way, to fortifie by law this course of the scriptures for the poores provision, and to continue that other branch still, for the suppressing of idle and wicked vagabonds. For as touching the poore, which are poore indeed, they must haue further provision, & further comfort, then indeed can be procured by this statute. For besides the naming and knowing of them, they are not enioyned to visit and comfort them, whereby they might be provoked to godlinesse, they may seeke and waite for their provision, and peradventure haue many a hard word to greeue them with, and no christian consolation, and they may lack many things which they ought to haue. And these Collectors shall be subiect to the consistory, and Congregation, to giue accompt not onely of the summes collected, but also whether they haue visited the pore, and comforted them. For in the Primitiue Church, there was such care had of the pore, that there were also widows appointed and maintained, that should wash, picke, and keepe the things about the pore, sweet, and cleane,

The last statute for the poore.

Widowes.
1. Tim. 5. 5.

Poore stran-
gers to be pit-
ied.

cleane, and intend them for their necessities, that should entertaine the poore strangers that travailed, and were driven from place to place for their conscience, and were not sufficient to maintaine their own charges, to entertaine them I say, to bath and wash their feet, surbated with going, and to intend to minister to them, the necessities there provided by that Church for that vse. O godly care, and very Christian custome. I would we would in some part in this our great wealth and abundance, resemble the care for the poore (our owne brethren, our own flesh) which the poore Churches had in the time of their owne trouble, for the poore that then were amongst them, and repaired from other places to them, we should not then thus unnaturally, hardly bee drawne by law to pay that we are rated at, but we would willingly stretch out our purses, yea, and straine our selues far, rather then either they of our owne parishes should lack any thing, or yet the afflicted Churches of the strangers, which are amongst us from France, Flanders, Italy, Spaine, or any other place should be destitute or lack any thing for their comfort. And yet (God knoweth) most vnchristianly and wickedly, many of vs cry out against poore strangers, as though wee neuer had beene strangers, nor were ever releued by them, or that we were not all of one body. Thanks be given to God for the Quenes maiestie, and the Councell, and the rest of the honourable, worshipfull, and others, by whose meanes they are heere supported and maintained. And I am sure of it, wee all fare the better for it at Gods hands. And I beseech the whole State, and beseech God that the whole State may bend themselves to haue more and more care for the godly strangers that are of the churches indeed, and not to be greeued that they are so many, but to pittie their present persecution, and to comfort them. For the other swine that are not of the Churches, I pray God they may finde little favour, except they repent and ioyn themselves to the Churches.

* Math. 18.

17.

Numb. 11.

Dent. 31.9.

2. Chro. 19.

2.

S nedrimm.

Mat. 5. 22.

1 Tim. 5. 17

1. Cor. 12.

28.

Rom. 12. 6.

7.8.

AR. 14. 23.

AR. 10. 17

Thus much also of the Deacons. This order of the Church government, is grounded vpon that saying of our Sauour, * Tell the Church, wherein it is certaine he alludeth to the Consistorie of the Iewes; and the scriptures that direct their government. And it is so certaine that such a consistorie they had, and such Elders, as it shall not need further to examine those scriptures, but to come to the practise of the Apostles, and the Churches planted by them. The Apostle noteth that there are in the Church bearing office, and ruling, which should be had in estimation for their office, two sorts of Elders and rulers, whereof the one sort also ruleth, but they labour in the word and doctrine too, and their office is the principall. He distinguisheth them to the Corinthians, the Teachers and the Governours, because all Governours are not Teachers, but because all Teachers are Governours, as to Timothy before is said, so to the Romans, deviding the offices of the Church into two sorts; Government and Ministering to the poore. To the first office he assigneth, Doctors, Pastors, and Governours, calling them by these names, Teachers, Exhorters, and Rulers, and to the second office he assigneth Deacons, and Widowes, calling the first those that Minister, and the widowes those that shew mercy. Of the widows I will say no further, but vpon like occasion it is Gods order. But for the other orders they must bee in all well ordered Churches of Christians. The Apostle Paul and Barnabas set such orders in the Churches which they planted. It was so in the Churches of Rome, of Corinth, of Ephesus. An order is set downe what men they must be, how they are to be chosen, the Ministers, the

Assistants

Assistants, the Deacons, yea and the widows, is declared in the Acts of the Apostles, and the Epistle to Timothy, as afore is noted. How they are to proceed against offenders, is declared by our Sauour, and practised amongst the Thessalonians, and the Corinthians, and likewise of the receiving againe of an excommunicate person, and how they should vse him while he abideth excommunicated. And the ordering of things comely, and removing abuses, euerie one to keepe himselfe within his vocation, so plaine the places bee that it needeth no more, but that it would please you to reade them, and weigh them. And in like sort for conferences and Councels to deale for the stay of the Churches in true doctrine, and in godly order and quietnesse, to the Corinthians it is plaine, and the Councell at Ierusalem, wherein is dealt for all those causes of the Churches at once. The persons that were sent to the Councell, the persons that chiefly dealt, and how, and the generall consent of the Apostles, Elders, and brethren, would be well obserued, as giving great light for many purposes. Wel, now who are our doers in this Church government: how are they chosen? what causes doe they deale in? and how doe they deale? In every parish a Consistory there is not, nor in every great Town containing many parishes, nor in euery shire, but onely one in a Diocesse, which containeth diuers shires. I may peradventure be deceived, for there may be so many in a Diocesse, as there are Arch-deaconries, besides the great Consistory of the Bishop, or his substitute the Chancellor, for they say the Archdeacon, or his substitute the Officiall, may visite oftner then the Bishop, and keep Courts oftner then the Chancellor, and there are in some Diocesses diuers Archdeacons. But what of all this? whence haue they their authority? who called them? what causes deale they in? and how? of God they haue not their authority, they hold it by the Canon law, and by the Bishop. And some of them pay the Bishop full well for it, they say. And so they say that Chancellors offices are so gainfull, that some of them are in fee with their Bishops for them, yea, they say some Bishops haue payed for their Bishoprickes otherwaies, though not to the Queene, and of them haue large fees going out of their Bishoprickes, to their friends that holpe them to their preferments. These are not rightly called.

And whereas there is a Statute to avouch this calling and authority that the Bishops usurp, the Statute may make it good by law to hold such titles and dignities, but not before God. I haue spoken of it before, and seeing Ministers must be equall, and the order must be that some must be governed by all, and not all by some in the Church government, then the same argument is of force against Archdeacons, and all such high Prelates, which is against Lord Bishops, Lord Bishops (I say) for the name Bishop is not the name of a Lord, but of a painefull Minister, and Pastor, or Teacher: and yet indeed in England euery Bishop is a Lord. I know the common people would marvell, yea and ioly wise men too, if they heard their Pastor say, I am your Bishop: a Bishop on Gods name, when were you made Lord, and so take him to bee proud: for no man is a Bishop here, but he is also a Lord, which thing I say, because I doe not meane that the Scripture alloweth not a Bishop, but not a Lord Bishop. A Bishop, or Ouerseer, or Pastor, and Teacher in euery congregation the Scripture doth allow, and him or them to be the principall of the Consistory of their Congregation it doth allow, but this high Prelacie it alloweth not, but forbiddeth it vterly.

Now then seeing they haue no lawfull calling, how can they deale in any causes

Math. 18.
15. 16. 17.
2. Thes. 3.
14. 15.
1. Cor. 5. 4.
5.
2. Cor. 2. 7.
8.
1. Cor. 11.
16.
1. Cor. 14.
40.
Act. 15.

What order
we haue, and
what our
high Prelates
may doe by
their Canon-
law, and
commission

Bishop in
England is
the onely
name of a
Lord Mini-
ster, but in
Scripture it
is no Lords
name at all

A second Admonition

causes lawfully? but yet they doe deale, though not lawfully before God, and that in infinite causes. And the Proctors and Doctors of that law, say the study of that law is infinite, because the causes are infinite, one I trow engendering an other, and so surely are the delaies and fees of that Court infinite. They haue to examine all transgressions against the book of Common praier, the Iniunctions, the Aduertisements, the Canons, the Metropolitall Articles, the Bishops Articles of the Diocesse, all the spirituall causes (as they call them) of the whole Diocesse, or every Archdeacon of his circuit, and the Arch bishop of his Province, and the Arches of the whole Realme, and for certaine causes. The Prerogatiue court of my Lords grace of Canterbury, is over the realme also. Also of spirituall, yea and many carnall causes also, and that so handled, that it would greeue a chaste eare to heare the bawdy pleading of many proctors and Doctors in those Courts, and the Sumners, yea and Registers themselves, Mr. Archdeacon, and Mr. Chancellor, are even faine to laugh it out many times, when they can keep their countenance no longer. An unchaste kind of pleading of unchaste matters. They haue much a do in mariage matters, when folk may not marry: what degrees may not marry, and much more ado about divorcements, then either God or equity would, restraining both parties from marriage, as long as they both are aliue together.

Unchaste
pleading.

Besides, they haue the triall of titles to benefices, and triall of tithes, and triall of Testaments, and by their high Commission they may doe many moe things, and vse other then spirituall coercion (as they call it) they may doe what they will saving life, (I thinke) beate, prison, punish by the purse, banish, and I wot not what? All Parsons, Vicars and Curates, all church wardens, all Sidenmen, sworne-men, and many forsworne, and all parishes are at their commandement. They may command all Maiors, Bayliffes, Constables, and such like officers. All prisons are open to them, all Iaylors obey them, receiue their prisoners, and hamper them as they enioyne them. They haue good causes and bad brought before them, and punish both sometimes, but the worst seldome and least, and the best oftene and most. Many of their causes, and much of their dealings are declared in the former Treatises, therefore I will be but brieve. And thus I say, that neither they, nor any order we haue in England this day doth, or can do that, which onely Gods order can do, and was appointed to doe. Neither their Provincials, nor the whole course of their Canon lawe, nor their Articles, nor Commissions, can rightly order Christs Church, nor any statute auaieth thereunto but onely that law, which bindeth the whole land to Gods orders for the governing of his Church. And therefore to make lawes it auaieth not, saue meere ciuill, as in this case (which they count spirituall) for the provision of the ministry, and a law to stablish a right reformation, drawne out of the scriptures. I would leaue to speake any further of their Convocation house, because the force of it dependeth upon the other houses of Parliament, and my Lords the Bishops pleasures, for nothing they doe but for a fashion, vntill they come to the subsidy, and they haue had pretty devices to stop their doing, they haue had an order ere now to speake nothing but latten, which was the way for many to tell but short tales for feare of shame.

A large scope

Convocation
house.

Clarks of the
Convocation
house.

But yet among abuses of these Cleargie men, this is a great one, the whole house is a great abuse, but the polling of their Cleargie for their Clarks fees and their disorderous chusing of their Clarks may bee numbred among the rest

rest of their enormities, following none other order, but for the face of a thing, saving onely my Lord bishops pleasure, or else he will know why: and yet it shall be as he will when all is done: for either his Arch-deacon shall haue one roome to beare his charges withall, which otherwise must be there Ex Officio, and so beare his own charges, or some other of his friends shall haue that roome. and his Chancellour shall haue the other to pleasure him with, not for any pleasure commonly that the Chancellour can do in this house, who can scarce say (as they say) shue to a goose, and if they had need of a Divines answer of him, being most commonly a dodging Canonist, and sometime a Doctor: But when he is best, best is too bad. Thus I say, for this matter the Bishop dealeth, or to bestow it upon his Chaplaine, which shall wait at the stirrop, or at the bridle, to buy him a new gown, or somewhat with, but as unfit for the house as the former commonly, but the Bishop will haue the appointing of both roomes. O the tyranny that they use many, many waies.

Clarkly di-
vines.

I haue thus briefly as I could, and handling matters as I ought, passed through many abuses in the Ministry and government of the Church of Christ in England, and I haue according to my poore talent declared, what should be the state of a well ordered and reformed Church. How many sorts of Ministers, how they should be called to the function, what their office is, what order should be amongst them, what meetings and conferences there should be for the continuing of true Religion, and for them to encrease in knowledge by. And in like sort I haue waded in declaring what Officers there should be in the government, what stroke they may beare, so it be by the Congregation; what a Consistory is, what Excommunication is, what provision there should be made for the poore, what the Deacons office is, and of all other orders of the Consistory, which it pleased God that I had in minde, and thought most profitable to utter. It remaineth for me now to returne againe to the State, to the Queenes most excellent Maiesty, the honourable Counsellours, all the Nobilitie, and all the Worshipfull Commons of this Realme. And I humbly beseech her Maiesty in principall, to vouchsafe the hearing of us, and like as we make our appeale for the L. Bishops to bee uprightly heard, what may be said of our parts further and more throughly, in this matter of Gods, by divers of no small learning and iudgement, and integrity of life, so it will please her Maiesty, and you all, heerein to accept our appeale that not onely we may not thus be oppressed, and wrung as we are, against all equitie and conscience, but also that Gods cause should not bee so troden under foote, the benefite of his Church so little regarded, such daily contentions raised up, and not pacified, such greiving of godly mens consciences and they not releaved: In so quiet a raigne of our Sovereigne, that Papists for pittie are not much disquieted, and yet there should be a persecution of poore Christians, and the professors of the Gospell not suffered, not farre unlike to the fixe Articles which crafty heads devised, and brought the King her noble father unto, as they would do her Maiesty now. That we should haue Gods cause by us truely and faithfully propounded, and by others wickedly oppugned, and withstood, and yet it may not by us againe be maintained without great perill.

Appealed

Vrgent can-
ses.

The fixe
Articles.

We beseech you to pittie this case, and to provide for it: it is the case already of many a thousand in this Land, yea, it is the case of as many as seek the Lord aright, and desire to haue his own orders restored. Great troubles will

come

come of it, if it be not provided for, even the same God that hath stirred me, a man unknown to speake, though those poore men which are locked up in New-gate, neither do, nor can be suffered to speake, will daily stir up more as yet unknown, though I were known, and a hundred more, well able to write and speake in the matter. Except you will professe to persecute us (which we hope her Maiesty of her wonted rare clemency, will not suffer, though no doubt she shall be by many importunately solicited, and in manner forced) our cause unheard: we do require and humbly beseech you if by these bookes you be not resolved what to doe, yet to provide for our safety, and giue us the hearing. They would beare men in hand that wee despise Authority and contemne Lawes, but they shamefully slander us to you, that so say: for it is her Maiesties authority that we flie to, as the supreme Governour in all causes, and over all persons within her Dominions appointed by God, and we flie to the Lawes of this Realme, the bonds of all peace and good orders in this Land. And we beseech her Maiesty to haue the hearing of this matter of Gods, and to take the defence of it upon her: and to fortifie it by Law, that it may be received by common order throughout her Dominions: for though the orders be, and ought to be drawn out of the booke of God, yet it is her Maiesty that by her Princely authority should see every of these things put in practise, and punish those that neglect them, making lawes therefore: for the Church may keep these orders, but never in peace, except the comfortable and blessed assistance of the States and Governours linke in, to see them accepted in their Countries, and used. For otherwise the Church may and must keepe Gods orders, but alwaies in trouble and persecution, which is like to light upon us, except a reformation of Religion, or a direct Proviso for us be made: for surely onely this is Gods order, and ought to be used in his Church, so that in conscience we are forced to speake for it, and to use it, and in conscience, and in the reverence of God, we are forced to speake as we do of that reformation which we now use, not so much for ought else, as to set out the deformities thereof, that we might thinke upon the amending of them.

It is shewed in the former treatises, how we thinke of the time and the persons, when and by whom it was first made and authorised: yea and we know, that hitherto the state that now is hath not been sufficiently instructed in any better then they vse, wherefore we lay the fault where the fault is, vpon the Bishops, and that sort who are so soft set, and fat fed, that they thinke they cannot better themselves by Gods orders, nor for wordly ease and pompe, and therefore they neither haue dealt, nor wil deal themselves, to change the course, nor for ought I see, will suffer any other to deale, but their authoritie and friends shal faile them, but they will oppresse them. They pretend much that her maiesty is fore bent against vs, and that it is not so much their doing: if that were so, then should themselves deale for vs to her maiesty, and cease that course they haue gone. But we know because it most toucheth them, they must hate vs. Wherefore we beseech your godly wisdoms to haue consideration of the matter, and not to leaue vs in their danger, nor in danger of such Iustices which be glad to haue a quarrell to vs for our conscience, which can find none in our liues, enditing vs, fining vs. &c. Now it is thus propounded vnto you, if it seeme strange and hard to you (as no doubt to them that are not acquainted with the matter it will do, because they are better acquainted with another course) we beseech you to suffer, and to procure it to be further discussed by free conference among
the

The Magi-
strates autho-
rity, and the
lawes we flye
to.

Quarrellous
Iustices.

the learned men in this realme. There are many wel able to do it, & will be ready to do it, if they were called vpon, and so shall you haue sufficient light. There be that say. It will be troublous to proceed in these things by publique authoritie, and that it cannot be done, I would desire them that say so, to remember how troublous it is, and will be the while, to many good consciences, and how that God cannot but be highly displeased in the meane time, and how that he cannot but reuenge this trouble, that is raised against poore men his faithfull seruants. There are that say this order cannot be throughout a realme. We cannot erect a Consistorie in euery town, we cannot finde in euery town faithfull men, & some parish hath small choise of any kinde of men. Surely there would be somewhat thought of the vniting of small parishes in one. But yet there is no parish so small, but if it haue need of Christ, and to be saved, then it hath need of Christes orders. And there is no subiect though in deed it be a raw time for to finde in most parishes a competent number of faithfull men to deale, or to haue skill to deale in these matters, there is no subiect I say, but if (making the best choise) he were chosen as it is directed afore, and a great penaltie vpon him to deale in it faithfully, but he could not chuse but deale in it, and that trustely and well; so that withall there were drawn certaine generall orders, to direct him or them how to deale, and an honest learned pastor placed ouer euery flocke. But some say it will be hard to finde a preacher such a one as I spake of before for euery parish, to furnish the realme any thing like. To this I say vse those you haue. First place in manner as afore, all your Bishops in benefices, that be of a sound religion, and you shall furnish so many benefices as they be in number, for they haue none, Yet they say, some of them haue some benefices, as I said before to amend their liuings withall. Besides, vse all you haue abroad which be fit for it, and in the Vniuersities. And let such exercises be taken vp, as I haue spoken of, and let the towardliest of those that already haue been in benefices, if they will be content to go to their bookes, & afterward be employed vpon the ministerie, let them be sent to the Vniuersities, or such like places, and be provided for, by the colledges, that they may proceede in learning. And you know not the store that God will raise you in short time, if you go about this godly purpose throughly. Take order that those faithfull ministers which you haue, may be placed in the greatest congregations. And for the Sacraments let those parishes, that are yet vnprovided, repaire to the parishes next adioyning that are provided of pastours, that they may vse the Sacraments as they ought, not without the preaching of the word, so that that they be content to be examined and allowed, as in that Church whereto they shall resort, they shall finde it ordered. And in the meane while, till preachers increase to furnish the places vnfurnished, if vpon conference among the learned, it be thought meet, let to the places vnfurnished be appointed some discrete man for to make some entier prayer publicly with them for all the Church, this realme, our Soueraigne, the state, and the particular occasions of that congregation, for such prayer should be made. Her maiestie, and other that haue had the gift of benefices, are to be desired to depart with it, that in manner as afore, the choise of the ministers may bee free, without all corruption, the minister being sought and receiued for his fittest onely. For the contrary cannot be continued without great tirannie exercised ouer the Church of God, and many corruptions necessarily incident thereupon. Thus will I conclude, desiring

Certaine objections answered.

What prayer should bee made.

Patrons, Presentations, inductions, & now used, must cease.

them that thinke I haue been too round with the Bishops, and that sort, to remember how round they are with vs, and how cruell, and againe how lust my speech is, and further how it concerneth them not, any longer then they keep this trade, no more then the vpraiding of Popish Priests, which toucheth not those which haue renounced it, and I desire those that amongst themselues haue a right remorse of Gods glory, and the Churches good, to giue ouer, that we may brotherly ioyne together, and bee holpen by the good gifts which God hath giuen them. And we shall praise God for them with all our hearts. And our admonitions, our God knoweth, hath noworse meaning. And I beseech him so to blesse our labour, and those that deale in this his cause that though our sinnes deserue no increase, yet for his Christs sake pardoning vs, we may euery day be more and more inlightened in godly iudgement and stirred to embrace godlinesse, that as we professe to be his Church, we may keepe him our louing God and Father, and be kept by him to be his obedient seruants and sonnes here to serue him, and after to inheris with him, that crowne purchased and promised vnto vs of his owne great vnspeakeable mercies in Christ his Sonne our deare Saui.

our, euer to praise and magnifie him in that eternall blessednesse and glory, being God most high and vnsearchable in his wisdom and iudgments.

To whom be all praise, power, and dominion ascribed and yeelded as is right, and due now and for euer. So be it.

(* *)

GALATH. 6. 7.

Be not deceived; God is not mocked; for whatsoeuer a man soweth, that shall he also reape.



